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Six Archbishops and their ordinands: A study of the leadership provided by successive Archbishops of Perth in the recruitment and formation of clergy in Western Australia 1914-2005

Brian Kyme
Edith Cowan University

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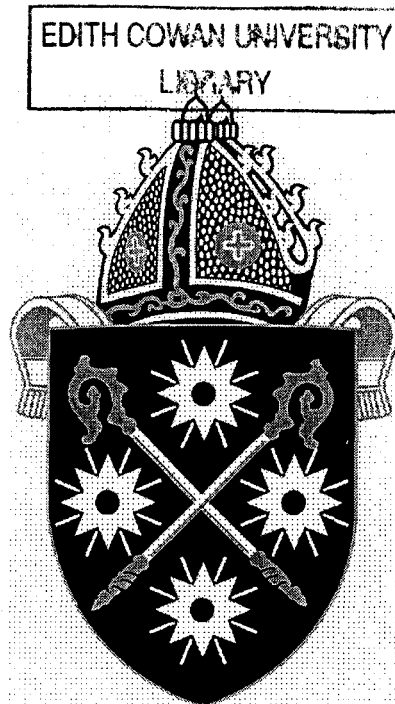
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Six Archbishops and Their Ordinands



**A study of the leadership provided by
successive Archbishops of Perth in the
recruitment and formation of clergy
in Western Australia
1914 – 2005**

by

Brian Kyme BA, ThL(Hons), DipRE, MACE

**A thesis submitted in partial fulfilment of the
requirements for the degree of Master of Arts in Religious Studies
of Edith Cowan University**

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I have tried to avoid sharing the opinions proffered by others without their permission. Any errors and omissions are my responsibility alone. None of this material has been used in work done towards any other degree or diploma. This is my own work.

**Brian Kyme
18 July 2005**

SURVEY

Refers to Questionnaire circulated to clergy who were trained and/or ordained in the Diocese of Perth 1947-2004. See page 136.

The text of the Survey is printed here has had the names of respondents deleted.

The full text is available only to bona fide researchers on application to the Diocesan Secretary or Archivist at Anglican Church Office, Cathedral Square, Perth.

KEY TO SURVEY

M = Moline
A = Appleton
S = Sambell
C = Carnley

The Questionnaire is in three parts – A, B, C.

For example. S.B. 4.1 = Sambell, Section B, Question 4, Section 1.

Note

No attempt has been made to correct the spelling and/or grammar of any of the respondents.

USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.

DECLARATION

I certify that this thesis does not, to the best of my knowledge and belief:

- i) Incorporate without acknowledgement any material previously submitted for a degree or diploma in any institution of higher education;
- ii) Contain any material previously published or written by another person except where due reference is made in the text; or
- iii) Contain any defamatory material.

I also grant permission for the Library at Edith Cowan University to make duplicate copies of my thesis as required.

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18 July 2005

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Chapter 7	The Sixth Archbishop of Perth: Peter Frederick Carnley Archbishop Primate of Australia	1981 – 2005 2000 – 2005

ABSTRACT

This thesis seeks to tell the story of the evolution of ordained ministry in the Christian Church, with an emphasis on the work of the ministry in the Anglican Church of Western Australia since the arrival of the first settlers in 1829. After a brief look at the early days, the focus is on the efforts to recruit ordination candidates in Western Australia during the terms of each of the six Archbishops of Perth from 1914 up to the present time.

An integral part of the narrative is the histories of the Perth Clergy Training College, later renamed St John's College, from 1899 to 1929 and John Wollaston Theological College, which has served varying roles from 1957 to the present time. Particular attention is given to the period 1972 to 1981, when Wollaston was home to the Interim Course for candidates who, in those years, were sent interstate for their primary theological education. They returned to Perth for a year's training and reflection in pastoral ministry before being ordained and appointed to parishes.

The narrative relates how, with the exception of Archbishop Le Fanu, the Archbishops believed that there should be an ordination training programme in Western Australia. The first and third Archbishops believed that the priority was for ordinands to have a liberal education at University, so they could hold their own, as it were, with the leaders of other professions in the community. Archbishop Carnley, in particular, believed that the teaching of theology should be university based, because it was a fundamental discipline. And so we follow the story to the present time when theological education is based at Murdoch University and is taught in an ecumenical setting with each participating church conducting its own programmes in the areas of pastoral care and ministry formation.

The total process for the training of clergy presently in vogue is one in which the Church in Western Australia should have justifiable pride, yet the study does suggest that there are some areas that Church leaders might well consider ripe for further development.

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PART I

SIX ARCHBISHOPS AND THEIR ORDINANDS: LEADERSHIP PROVIDED BY SUCCESSIVE ARCHBISHOPS OF PERTH 1914-2005 IN THE RECRUITMENT AND FORMATION OF CLERGY IN WESTERN AUSTRALIA.

PREFACE

I was originally bemused by the variety of approaches to the training of clergy in the period immediately before, during and after the English Reformation. However, the changing scene in the Anglican Diocese of Perth during the reigns of its six Archbishops is no less bemusing! I have found myself wondering, as I had when thinking about Tudor days, to what extent the hierarchy have influenced the changing scene rather than it simply being a matter of adaptation to changing circumstances.

To explore this issue will, I believe, help us to understand where we have come from, and shed light on where we are at present and on where we might be going. One is hopeful that some account of all this may help future Archbishops of Perth and their colleagues reflect on the inherited scene and ponder the future as far as the recruitment and formation of candidates for ordination in the Diocese of Perth is concerned.

I am approaching the task in three ways. First by studying the literature presently available, including theses prepared on kindred topics in our University libraries. The material is sparse. Second, by researching the Synod Charges, relevant Yearbooks and Diocesan Council Minutes together with the available papers and correspondence of the Archbishops. And third, by obtaining from those clergy, and from lay people who have been involved in formation processes, something of their impressions of the particular Archbishop's convictions about, and degree of influence upon, the changes that have taken place. Of clergy on the Active List nearly one hundred were trained or ordained in Perth or have assisted in training programmes. Fifty three persons responded, including some lay people involved in delivering the training process.

There are, of course, ethical considerations. Opinions on the role of individuals whether living or departed must be recorded with discretion. The respondents will

not be identified in the thesis, the aim being to identify general opinion on the matters under discussion.

This thesis is fundamentally a study of leadership and in particular of the leadership provided by the six successive Archbishops of Perth on the recruitment and training of the clergy in the Anglican Province of Western Australia.

Leadership is intrinsic to the ordained ministry. The leadership modelled by the Archbishops and the character of the theological education and ministry training offered inevitably influenced the kind of leadership exhibited by the rank-and-file clergy. In the Anglican Church, ordained ministry is hierarchical and for much of its history has been patriarchal. The ordination of women as priests since 1992, and the current debates on the desirability of consecrating women as bishops, may suggest that there will be a lessening of patriarchy in the Church of the future. But the continuation of a three-tiered ministry of bishop, priest and deacon as a fundamental principle enshrined in the Constitution of the Anglican Church of Australia and in the Constitutions of the other independent churches of provinces of the Anglican Communion does not suggest that there will be any essential change, although the manner in which clergy are recruited, trained and deployed will inevitably change as society changes.

To consider the place of leadership in such a Church, not least in the ministry of this particular Church from the beginning of the Swan River Colony, it is necessary, however briefly, to consider the place of the ordained ministry in the Christian Church from its beginnings up to the nineteenth century, before we can meaningfully and more closely examine the role of the clergy from 1829 until 2005 which is the focus of our study.

Much of this study is thus inevitably in the nature of narrative, although from time to time there will be a somewhat discursive discussion about the nature of ministry itself. However, without a broad sweep of the history of ordained ministry, we would not be able to focus clearly on the development of ministry in the last 110 years since the consecration of Charles Owen Leaver Riley, who was to become the first Archbishop of Perth.

So we begin with the consideration of the development of ordained ministry in the Christian Church from Apostolic times. We begin with the evidence of the New Testament and the interpretation by scholars of developments following the New Testament period. Of particular interest in the study of the role of Archbishops is the question of how hierarchical order developed, and whether such development is consistent with the scriptural and historical evidence.

Part One of our Study has to do with the changes in the Church following the emergence of Christendom, or the network of supposedly Christian nations following on from the conversion of the Emperor Constantine. Those ordained to ministry gradually came to be seen as a clerical caste and had certain public responsibilities in the nation as well as in the Church. The development continues up to the Middle Ages, and our particular concern will be to see how clergy were trained and deployed in a society when the boundaries of state and Church were somewhat blurred. This will take us on to the Reformation and eventually to the ways ordained ministry was ordered in the so-called Age of Enlightenment.

The first clergy in the Swan River Colony were the products of the eighteenth century in England and embraced a world view that was to take root in the Colony for many years. Of the early colonial clergy, John Ramsden Wollaston occupies a special place and the study of his ministry helps us to see how ideals were transmitted to those who were eventually to be trained and ordained here in Western Australia.

Part Two of our study records how clergy were recruited, trained and deployed during the ministries of the first five Archbishops of Perth. We consider the first five Archbishops in turn – Riley, Le Fanu, Moline, Appleton and Sambell. Though there are common threads running through the story, each Archbishop brought a particular point of view to bear on decisions about the training and deployment of clergy.

The third part of the thesis, however, is entirely taken up with the twenty four years when the See of Perth was occupied by Peter Frederick Carnley – from 1981 until 2005. This was a period of quite dramatic and far reaching change. We will notice how many of the proposals made by Carnley resonate with views expressed by his predecessors from time to time. The story of this last phase is intelligible only against

the background of the first five Archbishops, and deserves thorough treatment as the situation that prevails at the beginning of the twenty first century is very largely the result of these twenty four years. The Carnley era will be considered mainly by a narrative of the happenings of the past twenty four years, and by identifying some of the more important developments and the discussion about them that took up a great deal of time and energy in the life of the Church.

Finally, the thesis includes not only a bibliography, but some important appendices. Of particular interest, is an account published by the Diocese of the details of the Wollaston Intern Course, instituted in the time of Archbishop Sambell and which indicates some new lines of thought about training for ministry. Also, of some importance for the present scene, is an account and a rationale of the ministering community model without which it is hard to understand the contemporary situation which is giving rise to a good deal of controversy. But most importantly, there is appended for the interest of those who are concerned about the effectiveness of the different models of training, the responses to a questionnaire circulated to those who had been trained or ordained here in Western Australia.

Some reference has been made in the text to comments of earlier archbishops by those who have reached mature years, but the bulk of the responses come from those trained in the Sambell and Carnley eras. The aim is to anchor our consideration of the roles of different archbishops and their perspectives in reality by gaining some impression of how the students and ordinands were influenced by the Archbishops and their policies.

It is the hope of the researcher that there might be an appreciation on the part of contemporary church leaders of the significant contributions made by the Archbishops of Perth down to the present time. There will be an Epilogue suggesting what some of the important contributions might have been and how they might be borne in mind as inevitably changes are proposed for the future. Perhaps most importantly, this will include reflection on the leadership of the hierarchy and the models of leadership that should be encouraged in the training of future church leaders in the Anglican Church of Western Australia.

INTRODUCTION

The Origins of Ordained Ministry

The Anglican Church, in common with the Roman Catholic Church and the Eastern Orthodox Churches, has a hierarchical structure of ministry. It is not a surprise to find that the hierarch in charge of a Province of such a Church should have a very strong influence on how the clergy are selected and prepared for their work. But the clergy are not the Church, even though it was commonplace in Edwardian and Victorian times to speak of a young man "going into the Church". The synodical system in the Anglican Communion whereby elected clerical and lay members have a say, together with the bishops, in the determination of policy and in the making of rules, sets parameters to episcopal authority. Interestingly, it is to the Anglican Churches in the colonies that credit must go for this synodical system the new churches developed on attaining independence from the Church of England¹

In Western Australia, the first Synod of the Diocese of Perth was convened by Bishop Mathew Hale in 1872. He declared to the clergy and lay representatives assembled: "upon this Diocesan Synod will ultimately evolve the task of giving presence and stability to the Church of England in the colony"². It is often said that the Anglican Church is episcopally led and synodically governed. Relevant to our inquiry is a consideration of the theological basis for the preservation of the threefold ministry of bishop, priest and deacon over the two millennia since the time of Christ and the Apostles.

In the Gospel according to Mark, almost universally agreed to be the first of the New Testament Gospels,³ it is stated that Jesus of Nazareth "appointed twelve that they should be with him, and that he might send them forth"⁴. These apostles, literally "sent ones", were the embryonic clergy of the Christian Church who exercised an itinerant ministry of preaching and pastoral care. This included the supervision of those to whom they delegated responsibility for local ministries eg. the "elders in every church" mentioned in the Acts of the Apostles⁵. The trainee apostle Titus is exhorted by Paul to appoint elders in every town⁶. The title "elder" (presbyter) is derived from Judaism.

Others who exercised a delegated ministry were the deacons (servants or ministers) mentioned in the Pastoral Epistles of the New Testament as in 1 Timothy 3. Stephen the first martyr and his companions have traditionally been regarded as the first such deacons⁷.

There is broad agreement amongst historians of the early Church that this is how things began, but there are significant areas of disagreement as to how ministerial authority was transmitted. It is interesting to read in a modern work on *Ministry and Authority in the Catholic Church* by Edmund Hill O.P.⁸ of the importance he attributes to (Anglican) Bishop J B Lightfoot whose *Dissertation on the Christian Ministry* was appended to his *Commentary of Philippians* published in 1868 and reprinted many times⁹. Lightfoot believed the "elders in every city", already referred to, formed a College or Governing Body that provided leadership for a local Church. Lightfoot goes on to argue that gradually one of the elders emerged as President or Overseer, and that in time the title Bishop came to be exclusively used by this person, whereas formerly the titles of presbyter (elder) and bishop were used indiscriminately to describe members of the Governing Body or presbytery. Edmund Hill adduces evidence that there is no mention of a Bishop of Rome before 140CE, and particularly that Ignatius in his letters to Rome between 110 and 117CE makes no mention of the local Bishop¹⁰. Hill suggests that the authority to lead the Church was bequeathed by Christ to the Church as a whole, and that in time this was exercised by the Presbytery College of Elders, and only gradually came to be exercised by a single Bishop. He describes this as an emergence of a "presidential" episcopate rather than using the term "monarchical" episcopate used by other scholars.

Not many years after Bishop Lightfoot wrote his influential essay another Anglican scholar R C Moberley in his magisterial work *Ministerial Priesthood* called Lightfoot's conclusions into question¹¹. Moberley saw the issue of transmission of ministry as the important matter and argues that the orderly transmission of the authority to ordain is the key issue. He argues that ministerial leadership depends for validity on continuous and authorised transmission from the Apostles whose own commission was received directly from Jesus Christ.

Moberley is interested in the debate as to whether ministerial authority comes from "above" or from "below". He quotes from Lightfoot's essay "The episcopate properly

so called would seem to have been developed from the subordinate office. In other words, the episcopate was formed, not out of the Apostolic Order by localisation, but out of the Presbyterial Order by elevation"¹². Moberley goes on to suggest that the role of a bishop was never wholly identical with that of the apostles. In response Lightfoot argued that Moberley himself was denying this identity and thus denying "Apostolic Succession". However, Moberley says it is doubtful if the proponents of apostolic succession intend this. The crux of the argument, according to Moberley, is whether the early Bishop was chief *over* the presbyters in the local church or else was chief *of* the presbyters. He argues that in some way we do not really understand Apostolic delegates like Timothy and Titus and James of Jerusalem¹³ were authorised directly by the apostles as a higher grade of minister set over and above the presbyter/bishops. To follow Moberley's line of thought today would certainly be to fly in the face of the almost unanimous conclusion of scholars who conclude that the ministry of bishop, as we know it, gradually evolved from that order of ministry appointed by the apostles whose members are described interchangeably as bishops or presbyters in the New Testament.

Now the importance of this discussion for this particular inquiry is that we need to appreciate that the bishop of a local church in early centuries did not so much possess authority over and against other ministers or against and over the rest of the "laity" or people of God, but that he exercised a ministry of leadership amongst them and on their behalf. Although bishops have a ministry of leadership they obviously need to be aware of the roles played by other clergy and by lay people. As we follow the story of archiepiscopal leadership in the recruiting, training and deploying of ordained ministers we need to have an awareness as to the role played by clergy in general, and by the Church as a whole.

Trinitarian Foundations

There is one other theological issue that deserves consideration at the outset. It is illustrated by a contemporary debate between two New Testament scholars given publicity in a theological journal in recent years. This relates to the notion of hierarchy. Dr Peter Carnley, until recently, Archbishop of Perth and Primate of Australia, has made a response to the influential theologian Jürgen Moltmann. Moltmann denies, along with many feminist theologians (amongst others), that the notion of hierarchy has any validity in this context. Jürgen Moltmann argues against

the possibility of a monarchical episcopate, and against the ranking of primacy amongst bishops in an episcopally ordered church. He sees these developments as aberrations that arise out of an insufficiently Trinitarian understanding of the nature of God.¹⁴ Carnley, in his article, however, responds that although the Father and the Son, and indeed the Holy Spirit, are equal in divinity and of equal status, yet nevertheless the Father enjoys a certain priority as the "origin" or "sole cause" of the other two Persons: "the Father, being himself without origin, was always the *first* Person in the Trinity". Carnley extrapolates this principle of "primus inter pares" or "first amongst equals" to the role of a bishop in the church, and to the role of a primate amongst other bishops. He quotes with approval St Basil of Caesarea, who not only expounds the concept of communion within the Holy Trinity, but the eternal "perichoresis" or dynamic inter-relatedness and interdependence¹⁵. Carnley points out that in the Anglican Communion there is a balance between episcopal leadership and synodical government. To believe that leadership is intrinsic to Trinitarian theology and ordained ministry in no way excludes the clergy in general or indeed, all the people of God, from decision making. Dr Kevin Giles of the Diocese of Melbourne, however, denies that the Father is in any sense the monarch of the Son or indeed of the Spirit¹⁶. Giles suggests that the word monarchy in modern parlance means "the rule of one person". He thus argues that even if the Father is the origin of the being of the Son (which Giles obviously does not himself believe) he cannot conceive that this supports the idea that bishops are rulers. Giles cites theologians in history such as Athanasius, Augustine, Aquinas, Calvin, Barth and Rahner, as being of one mind in precluding any notion of hierarchical ordering within the Trinity.

Giles claims that the only section of the contemporary Church arguing for an hierarchically ordered Trinity is that group of conservative evangelicals who are opposed to the ordination of women. They suggest that just as the Father is set over the Son, so men are set over women in the home and in the Church.¹⁷ Giles is surprised that Peter Carnley *seems* to be albeit unwittingly, on their side - at least in the matter of paternal precedence within the Trinity.

Giles does not deny that the twelve were, to use his words, *proto* church but denies they were *proto* ministry. Giles makes a strong point in underlining the importance of the reported words of Jesus where He urges his disciples to be the servants of others. In this, most theologians including Peter Carnley are united. In more recent

discussion, Peter Carnley reminds us that God is the "Head" (or source or pre-eminent) of Christ who emptied himself and took the form of a servant¹⁸ This is what Jesus revealed in himself about Divinity. Carnley insists both men and women clergy are to be servants of the Christian community. To be a bishop, for example, is to be a first amongst equals with other clergy. One may be the identifiable and designated leader, but one is still just among equals. Nothing in the discussion persuades Carnley that women are ineligible for any ministerial office because of some supposed inequality. Members of the Sacred Ministry may have a vocation of leadership, but this leadership is always a ministry of service in the Christian community.

Bishops, Priests and People

The ordained ministry finds its place within the community of the Christian church. To explore its development and to reflect on the ordination of those ordained, of necessity involves discernment of the roles played by bishops, priests and the lay members of the community. The parties to the debate described above all accept that the ministry is a gift to the Church despite differences of opinion on whether external or internal forces have influenced the forms ministry has taken.

Our study will hopefully enable us to discern whether the insights and convictions of the hierarchy determined the ways clergy were recruited, trained and deployed. Our first step is to consider the extent to which the conversion of the Emperor Constantine impacted on the Christian church following the ending of the persecution of Christians following the Edict of Milan in 313 C.E.¹⁹

¹ In England before and after the Reformation, there were Convocations of clergy in the two Provinces of Canterbury and York, but no representative body that included lay representatives until the church Assembly came into being in 1919. This body included the two Houses of Convocation (Bishop and Clergy) and added a House of Laity. One of its important responsibilities was the oversight of CACTM – the Central Assembly Council for Training for Ministry. In 1969 the Church Assembly gave way to the somewhat streamlined General Synod. There were Diocesan Synods in Australia, however, from 1866 and the Church of England in Australia, as it was known at first, became a distinct Province in 1876. See entries under "Council" and "Church Assembly" in Cross (1958) Oxford Dictionary of the Christian Church London O.U.P. See also entry under "Australia" in Douglas (1978) New International Dictionary of the Christian Church Exeter, Paternoster Press.

² See Introduction in Williams (1989) West Anglican Way Perth, Anglican Province of W.A. (p.x)

³ See discussion in Guthrie (Ed.) (1970) New Bible Commentary Leicester I.V.P. (p.851)

⁴ Mark 3:14.

⁵ Acts 14:23.

⁶ Titus 1:5.

⁷ Acts 6: 1-6.

⁸ Hill (1988) Ministry and Authority in the Catholic Church, London, Geoffrey Chapman. p.1 ff

⁹ The most recent edition being Lightfoot (Ed. Hughes) (1983) The Christian Ministry, Connecticut USA, Barlow.

¹⁰ See also discussion by Lightfoot (1983) pp.66 – 70.

¹¹ Moberley (1897) Ministerial Priesthood, London, John Murray.

¹² Lightfoot (Ed. Hughes) (1983) p.75.

¹³ Moberley (1897) pp.146 – 150.

¹⁴ Quoted by Camley in the article "In Praise of Hierarchy" – a response to Jürgen Moltmann in "Common Theology" Vol 1. No 2. Advent 2002.

¹⁵ Camley (2002) p.14.

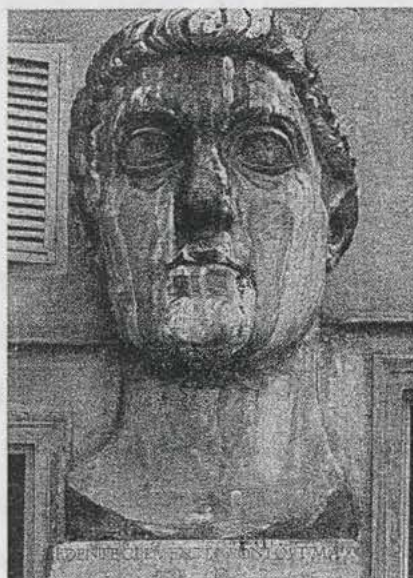
¹⁶ See Article by K. Giles "In Praise of Egalitarianism" – a response to Peter Camley in "Common Theology" Vol 1. No 2. Advent 2002.

¹⁷ Giles (2002) p.14.

¹⁸ For a full and detailed discussion, see Chapter 7 "Women in the Episcopate" in Camley (2004) Reflections in Glass, Sydney, Harper Collins pp.208-241.

¹⁹ See entries under "Constantine the Great" and "Milan, Edict of" in Cross (1958) Oxford Dictionary of the Christian Church (3rd Edition) London O.U.P.

CHAPTER 1 - FROM "CONSTANTINE TO WOLLASTON"



CONSTANTINE



JOHN RAMSDEN WOLLASTON

CHAPTER 1 – FROM “CONSTANTINE TO WOLLASTON”

We have already noted that the twelve Jesus called learned their ministry skills by means of an “apprenticeship model” as they accompanied Jesus on his progress through Judea and Galilee. It is less clear, however, how the next generation of ministers were trained. It is widely recognised, however, that the Eastern (Orthodox) Churches have retained a good deal of apostolic practice. As late as the nineteenth century in Greece the clergy in rural areas had little formal education.¹ The development of a clerical profession was still in its earliest stages. The presbyters or elders were predominately self- supporting, not unlike the New Testament account of Paul the apostle lodging with Aquila and Priscilla in Corinth while he plied his trade of tent-making in between evangelistic exercises (see Acts 18:1-14). Up until this point Christianity spread through the witness of small Christian communities in which the characteristics of the earliest churches were still evident as described in Acts 2:42. But a sea-change was about to take place. In 312CE the Emperor Constantine was converted to the Christian faith.²

The Conversion of Constantine

Vivian Green describes the conversion of Constantine as a momentous event in history. He suggests it led to a defeat of paganism so that paganism would never endanger the future Christian church, however much it might continue as a philosophical movement in the civilised world.³ The clergy thus became quasi civil servants in a “Christian World Order” in which mission soon gave way to maintenance – not just of the church buildings that increasingly were being erected, but maintenance of the tradition that all citizens were expected to honour and respect.

The imperial civil service provided a strata in society for the clergy – “minor” orders of doorkeepers, lectors or readers, exorcists and acolytes, and above them major orders of subdeacons, deacons, priests (presbyters) and bishops. These are first listed in sequence in a letter of Cornelius, Bishop of Rome in 252CE.⁴

The Clerical Profession

By the year 600CE all of the above categories of ministers were known as “clerks” and given the tonsure – the custom of shaving the pate leaving a circle of hair around the rim of the head.⁵ Recruits for ordination were sometimes as young as seven years of age and were inducted into the bishops’ “parochial” or “familia” and lived in the Episcopal households – the forerunners of the first seminaries. Clerks could opt out of advancement beyond the subdiaconate if they wished to marry for by this time canon law of the Latin or Western church made celibacy mandatory for bishops, priests and deacons.⁶ In the Eastern churches, both orthodox and uniate (the latter being those in communion with Rome) clergy were, and still are, permitted to marry before ordination to the priesthood but not afterwards. The bishops are drawn from the ranks of unmarried priests and often from amongst those in the monastic orders.⁷

Clergy Education in England in the Middle Ages

The particular focus of this study is the preparation of those chosen to be ordained. We have noted how some were students in the bishops’ household. Others were students in a monastic or cathedral school where they may have gained little more than a rudimentary knowledge of the liturgy or forms of worship and possibly the basics of plainchant. In the later Middle Ages some were no doubt privileged to attend the grammar schools founded at that time. However, there are incidents recorded concerning clergy whose Latin was so poor they could hardly recite liturgical texts.⁸

Only the very few were privileged to study at either of the universities at Oxford and Cambridge. A few were granted leave of absence after ordination to pursue their studies, but only when the parishes concerned had the means to pay for a vicar or deputy to take their place. Interestingly, higher education was not deemed to be essential. Thomas Aquinas (c.1225-1274) opined that the only prerequisite was to know how to administer the sacraments and recite the accompanying formulas.⁹ It is true that few clergy were competent preachers, a deficiency the mendicant friars were later to exploit.¹⁰ The tradition of itinerant preachers was a feature of the lead up to the Reformation in the 14th century. Prominent amongst these were the Lollards led by John Wycliffe of Oxford and the Hussites led by John Hus of

Prague.¹¹ The general run of clergy knew the Creeds, had a smattering of scriptural stories, and could work their way through the Mass and shrive or absolve penitent parishioners. Reformers were to see the parish clergy as weavers of spells. Knowledge and faith did not seem to be really necessary or so it seemed.¹²

Clergy Employment in the Middle Ages

Candidates for ordination in the centuries preceding the Reformation were either men who had been offered a "living" by the patron of a parish who had an inherited right to present a candidate to the bishop, or else were candidates proposed by monasteries who no doubt hoped to recruit them into religious life in due course. The result was a large number of mostly untrained, under-employed and poorly paid clergy at the dawn of the Reformation. A good many were chantry priests engaged to offer requiem masses for members of the patron's family and for other worthy citizens departed this life.¹³ Their duties were confined to offering requiem masses and assisting the parish clergy at major festivals. In one of the poorest dioceses, Carlisle, only thirty seven of one hundred and seventy nine incumbents earned more than ten pounds sterling a year.¹⁴ Most chantry priests earned even less. It was not uncommon for them to abscond and seek other employment because of their poverty. The scene was set for profound change. The clergy were kept in their deplorable state by legal constraints in the form of both statute and canon law, and by the ordinals (or prescribed services of ordination) used in the immediate pre-reformation and in the post-reformation Church of England.¹⁵

The English Reformation

The close connection between church and state in the era of Christendom continued in medieval times in England as a result of an influence of people like Tomas Erastas, a Swiss theologian. In his view, if there is one religion established by law in a state, the civil authority has the duty to exercise jurisdiction in all matters civil or ecclesiastical. One of the earliest representatives of this Erastian way of thinking in England was Richard Hooker who defends the supremacy of the secular authority in his famous work 'The Laws of Ecclesiastical Polity' published in 1594. This led to legislation like an Act of the English Parliament in 1529 (21 Henry VIII, cap.13) which prohibited the clergy in engaging in commercial activities.¹⁶ The object of the

exercise was to correct the abuse of clergy not residing in their parishes. They were able to farm glebe lands provided for them in their parishes, but they were not permitted to trade with the produce. Teaching for payment was not, however, banned. Clergy were not “to give themselves to any base or servile labour”¹⁷ and they were “to forsake all worldly cares and studies” according to the Bishop’s Charge to ordinands in the third Book of Common Prayer (1559). There was a determination to maintain a full-time stipendiary ministry, yet at the same time aspirants for ordination were denied appropriate education and training, and kept in what was hardly even genteel poverty.¹⁸

The Reformation in England brought many changes to the clerical profession. The thirty-nine Articles of Religion reported to have been agreed to by “the whole clergy” in 1562 and promulgated by a Royal Warrant, and reprinted in every edition of the Book of Common Prayer and its successors, provided that clerical marriage was lawful (Article 32). The possibility of chantry priests was ruled out (Article 22). And further, in the fourth Book of Common Prayer to which the above Articles are appended, the Preface to the Ordinal provided that candidates for Holy Orders must be “learned in the Latin tongue and sufficiently instructed in Holy Scripture”. The reference to Latin is curious, since all liturgies by now were in the vernacular. Possibly the reason is that most theological works and commentaries were in Latin and that English translations were not always available. The installation by Archbishop Thomas Cranmer of Canterbury of Continental Reformers in the Regius Chairs of Divinity at Oxford and Cambridge namely Peter Martyr and Martin Bucer respectively, strengthened the teaching of biblical studies now that ordinands were beginning to attend the universities in larger numbers.¹⁹ By now, most diocesan bishops set their own examinations for candidates both for the diaconate and the priesthood.

The Seventeenth Century

The death in 1603 of Elizabeth I opened a new chapter in the story of the English Church. Elizabeth had been keen to include as many of her subjects as possible in the Established Church and was impatient with theologians who quibbled over matters of little consequence. However, the Puritans had been biding their time.

They were frustrated by the refusal of the bishops to accept clergy not Episcopally ordained and liturgical forms apart from those in the otherwise Protestant Prayer Book of 1559. Eventually they were to wage war against the monarchy and the Anglican Settlement. They won. Yet for many the pleasureless Puritanism under Oliver Cromwell did not satisfy. At his death, public support for the restoration of the monarchy was quickly forthcoming. On 29 May 1660, Charles II entered London in triumph. Episcopal ministry was restored, and Puritanism all but disappeared. Laws were enacted to ensure Episcopal government in the Church, worship according to the Book of Common Prayer (later revised in a traditional direction in 1662) and the Church Calendar reinstated. The appointment of William Laud as Archbishop of Canterbury sealed the fate of Puritanism.

While the persecution of Puritans continued, the Anglican tradition flourished and the clergy were expected to promote the dignified celebration of the liturgy employing the best of the arts. It was, commentators here often noted, the Golden Age of Anglicanism. Increasingly, the clergy were drawn from families who could afford to give their sons an education of a liberal kind in either of the Universities. So it was as the eighteenth century began.

The Eighteenth Century

Dean Church wrote of the eighteenth century clergymen:

'He was often much, very much to society around him. When communication was so difficult and infrequent he filled a place in the country life of England which no one else could fill. He was often the patriarch of his parish, its ruler, its doctor, its lawyer, its magistrate as well as its teacher before whom vice trembled and rebellion dare not show itself'²⁰

There are many less complimentary references in literature to time-serving clergy of the eighteenth century who are devoted to hunting, shooting and fishing and other non-clerical pursuits. The first clergymen in the Swan River Colony, however, were splendid examples of what was best among the gentlemen clergy of the late

eighteenth and early nineteenth centuries. We must next turn to consider the foundations played by these able and sometimes heroic clerics who were responsible for the ordering of the church in Western Australia before the appointment of the first bishop.

The Colonial Clergy

The first chaplain to the Swan River colony was the Reverend John Burdett Wittenoom, who was granted an allotment of land near to where Saint George's Cathedral, Perth, now stands. The first service of Holy Communion was celebrated, however, by the Reverend Thomas Scott, who was in Perth at that time on his way home to England after resigning as Archdeacon of New South Wales.²¹ This celebration took place on Christmas Day 1829 so that when Wittenoom arrived in January 1830, he was surprised to discover that things had moved so quickly. The first church building had been erected through the labours of troops under the command of Major Frederick Irwin, to whom belonged the honour of officiating at Divine Service for the first time in the new colony in the absence of an ordained clergyman. Irwin might well be described as the first "Lay Reader" in Perth, although there was neither a Diocese to authorise this, nor was there even a City of Perth as such until Queen Victoria created both by Letters Patent in 1856. The first Church was known as "The Rush Church" and was in service until the first Court House was opened in 1837 which then became the venue for Divine Service.²²

The First Archdeacon

The Reverend John Ramsden Wollaston, destined to make a profound impact on the church in the new colony, discovered on his arrival that he could not officially be appointed as a chaplain, since provision for a stipend depended on him having a church building as a base for his ministry. One year after his arrival Wollaston caused a church to be erected at Picton. In 1842 his appointment became official. After the consecration of Augustus Short as the first Bishop of Adelaide (which diocese then included the Swan River colony!) on St Peter's Day 1847, Wollaston became the first Archdeacon of W.A. in 1849. The story of the remarkable Wollaston, fifty years old when he arrived in the Swan River colony, is wonderfully told in his journals which have been painstakingly edited and annotated by Geoffrey Bolton and Heather Vose.²³ In their expansive Introduction, the editors refer to Wollaston's education at Charterhouse public school and Christ's College, Cambridge. He was a product of the last years of the Georgian period, when the

easy-going ways of eighteenth century Anglicanism coexisted with the strong currents of evangelicalism and the first stirrings of Anglo-Catholicism on the eve of the Oxford movement.²⁴ Wollaston certainly had the adaptability to interact with Anglicans of very different perspectives.

Wollaston – Priest and Preacher

Much has been written about John Ramsden Wollaston as our bibliography testifies. He battled to establish himself as a settler and travelled far and wide in his work as an Archdeacon caring for the westernmost flock of Bishop Short of Adelaide.

His ministry as a priest speaks volumes about his education and early training. The harshness of the Swan River Colony seems to have made many early settlers careless in the observance of their religious duties. Wollaston laments over the poor attendances at Divine Service in his early years. Only one or two settlers joined his family at Holy Communion on Christmas Day 1841 and no one seems to have been interested in worshipping with him on Ash Wednesday or on Good Friday in 1842.²⁵ On Easter Day that year the Wollaston family worshipped alone. Things were very different from what he had left in England and he developed a great affection for a family named Little of whom he noted that they are very nice people, though "Papists". He notes that they were "absorbed apparently in the slavish obedience of the fruitless forms and ceremonies of Popery" and he certainly envied the substantial financial support the Roman Catholic Church enjoyed from overseas.²⁶ His own spirituality was very different. In 1850 he reported to his bishop: "I witnessed much devotional earnestness and zeal in many places, and one of the most satisfying and promising circumstances in many houses I visited, was the daily reading of the Scriptures and the family prayer – servants often taking a verse around the circle. Domestic sacred singing too is very prevalent and often performed in an impressive manner."²⁷

For Wollaston, the Bible and the Book of Common Prayer were all sufficient although the latter was not slavishly followed. He encouraged the inclusion of Prayer Book material in family devotions. Invariably, Wollaston preached a sermon at morning and evening prayer on Sundays, and as was the custom at the time, celebrated the

Holy Communion on High Days and Holy Days. He was delighted at Fremantle Gaol in 1851 to find "prisoners very attentive and well behaved, and to my surprise, chanted the Gloria, Psalms, Magnificat and Nunc Dimittis. They had been taught by a fellow prisoner who is now discharged."²⁸

Wollaston was notable among his fellow churchman in that he communicated the traditional teaching of the Bible and Prayer Book without following any particular ecclesiastical party. Something of Wollaston's attitude to the faith and practice of the church can be gauged from the conclusion of his sermon preached at Busselton on April 24th 1853 just three years before his death:

"As years roll on I cannot but feel an increasing responsibility in the duties I have to perform, being ever mindful of the nearer approach of that time when you shall see my face no more. My parting prayer for you is that God may grant you grace to lay hold of the promises set before you in the Gospel and thus may this world become to you a door of entrance to a better state, the passage to a heavenly Canaan, the blessed means of bringing you to God your Father and to Jesus Christ, your Saviour, and to the spirits of just men made perfect".²⁹

Wollaston was thus able to bring his faith from the old world and relate it to the new.

Wollaston foresnadowed the depth of commitment of a long line of earnest clergymen from the public schools and universities of England, who served the Church in Australia so well right up into the twentieth century. They shared a great spirit of adventure. The overwhelming number of members of Bush Brotherhood in Australia in the nineteenth and early twentieth centuries were English born, as were the bishops. But the opportunities for education enjoyed by a privileged class in England were not available to many in the colony who felt the stirrings of a vocation to Holy Orders.

Wollaston and the Aboriginal Experience

John Ramsden Wollaston was solemnly promulgated as a Hero of the Faith ie. a Saint on 23 February 1984 in St George's Cathedral, Perth by the Archbishop and bishops of the Anglican Province of Western Australia.

On this occasion Archbishop Peter Carnley in his sermon referred to Wollaston's lack of appreciation of the environment and of the Aboriginals he described as benign savages awaiting the arrival of superior European civilisation.³⁰ Nevertheless, Carnley notes the fact that Wollaston worked under the limitations of nineteenth century mentality with all its paternalism. For some critics of Wollaston this is an understatement. Rowan Strong argues that like other of his ilk Wollaston was "a cultural transmitter of British values to Australian colonists".³¹ Whatever may be the truth in this, Wollaston saw the importance of education for indigenous people, and recognised the good intentions of "Papists" like his landowner friend Thomas Little.³² His commitment to minister to people of all classes throughout the colony was remarkable.

First steps towards clergy training in Western Australia

The Anglican Church in Western Australia continued to be dependent on the supply of men from the Church of England right up to the mid-twentieth century. Even then, many clergy from England continued to come, especially when bishops in Australia and particularly in Western Australia, could sponsor an English priest for ten pounds sterling due to assisted migration schemes. Gradually, however, the Church became less and less dependent on England. The Diocese of Perth was founded officially in 1856 when Mathew Blagden Hale, then Archdeacon in Adelaide, became the first Bishop of Perth.³³ Hale established the Biddle Scholarship in 1862 which provided fifty pounds annually for a young man to study at the Bishop's (later Hale) School prior to theological training. A few local men were trained and ordained. The second Bishop of Perth (1876-93) Henry Hutton Parry was keen to have a theological college in Perth where "locally born and bred" single young men would be ordained to assist senior clergy by serving in the tough, pioneering areas. Parry's first attempt to establish a college consisted of opening his own home to four theological students whom he himself instructed. One of the first four, Edwin Parker completed his

studies successfully and was made a deacon in 1881 and ordained a priest in 1884 but unhappily died one year after his ordination.³⁴ Parry was very keen to see his efforts to train local men for ordination succeed. He was bold enough to say quite openly at the Fifth Synod of the Diocese of Perth that many of the imported clergy from England were unsuitable for Western Australia as they had experience of only "English life and ways".³⁵

Parry certainly provided the Synod of the Diocese of Perth with a vision. He rehearsed in his Charge to Synod the difficulties which beset the Australian Church in finding and training suitable clergy for work in the Australian environment, but it was not until after the third bishop was installed in 1895 in the person of Charles Owen Leaver Riley, that a Clergy Training College (later named Saint John's Theological College) was established in 1899. The College continued to function throughout Riley's long episcopate.³⁶

¹ The story of Christianity taking root in the Byzantine Empire and its early polity is well told by David L. Edwards (1997) in Christianity: The First Two Thousand Years London: Cassell, pp81-128.

² Vivian Green (1998) in The New History of Christianity Stroud UK: Sutton Publishing pp250-251.

³ Edwards (1997) p70.

⁴ Green (1998) pp24-26.

⁵ See M. Deanersly (1951) The History of the Medieval Church London, Methuen and Co pp30-31.

⁶ See Article on Celibacy in Cross (Ed.) 1958 Oxford Dictionary of the Christian Church O.U.P. p255.

⁷ See N J G Pounds (2000) The History of the English Parish Cambridge, C.U.P p106.

⁸ See M Deanersly (1951) p.33.

⁹ See Pounds (2000) p106.

¹⁰ See Pounds (2000) p161.

¹¹ The best known Friars were the followers of Francis of Assisi (Franciscans) and the followers of St Dominic Guzman (Dominicans). The two founders/leaders conferred on the Lateran council of 1215. See Edwards 1997 (pp228-234).

¹² See Edwards (1997) pp266-268.

¹³ See Pounds (2000) p161.

¹⁴ See Pounds (2000) pp176-7.

¹⁵ See Pounds (2000) p164.

¹⁶ See P. Vaughan (1990) Non-stipendiary Ministry in the Church of England San Francisco, Mellen Research University Press pp9-15.

¹⁷ See Vaughan (1990) p9.

¹⁸ See Vaughan (1990) p13.

¹⁹ See Cross (1958) articles on "Martin Bucer and "Peter Martyr" pp204 & 1055.

²⁰ Quoted by J Smith (1994) "A Native Born Clergy of Our Own" Unpublished MA Thesis (UWA Scholars Centre), p17.

²¹ A. Burton (1941) Church Beginnings in the West Perth, Diocese of Perth pp4-5 and C.L.M. Hawtrey (1949) The Availing Struggle Perth, Diocese of Perth pp19-20.

²² Burton (1941) pp9-11.

²³ G. Bolton and H. Vose (Eds) (1991) The Wollaston Journals Perth, U.W.A. Press.

²⁴ Bolton and Vose (1991) pp xii-xxx.

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- ²⁵ M.Austin (1986) John Wollaston – Man of God Perth, Holy Trinity Church, York Society. P.8.
- ²⁶ H.Hallam (1991) Wollaston: Family Man and Priest in a New Land Perth, Holy Trinity p14.
- ²⁷ Hallam (1991) p15.
- ²⁸ Hallam (1991) p16.
- ²⁹ Hallam (1991) p18.
- ³⁰ P.Carnley (2001) The Yellow Wallpaper and other Sermons Sydney, Harper Collins. P.24.
- ³¹ R.Strong (2001) The Revd John Wollaston and Colonial Christianity in Australia 1840-63 in "The Journal of Religious History" 25(3) pp261-285.
- ³² P.Carnley (2001) p.23.
- ³³ A.de Q.Robin (1968) "Theology and Theological Training in Australia: An Outline Historical Survey" in "The Journal of the Royal Australian Historical Society" 54, Part 4 (December 1968) pp356-367.
- ³⁴ F.Alexander (1957) Four Bishops and their See Perth, U.W.A. Press p54.
- ³⁵ J.Smith (1994) "A Native Born Clergy of Our Own" Perth, unpublished MA thesis U.W.A.
- ³⁶ C.Hawtrej (1949) The Availing Struggle Perth, Diocese of Perth pp109-112.

PART 2

CHAPTER 1 CHARLES OWEN LEAVER RILEY



THE MOST DEAR AND DEAR - ONLY TEACHER RILEY

CHARLES OWEN LEAVER RILEY

CHAPTER 2 - CHARLES OWEN LEAVER RILEY

Charles Owen Leaver Riley was consecrated to be Bishop of Perth in Westminster Abbey on 18 October 1894. He was not one to let the grass grow under his feet. Less than a year later the Vestry or Parish Council in Perth noted that "his presence among us has, in a most marked way, stimulated our Church life".¹ Just three years later, the Perth Diocesan Year Book records Riley's conviction that the Church in Western Australia had two great needs – more clergy and another bishop to assist him.² The situation was exacerbated by the decision in 1895 that State Aid for the churches in the colony was to be withdrawn. This meant that two hundred pounds per annum for each of the twenty five clergy of the diocese was no longer forthcoming. However, Premier John Forrest offered twenty thousand pounds to help the diocese begin an endowment fund towards self-support. The bishop was mollified but urged the people of the diocese to greater efforts.³ Riley wanted at least twelve more clergy and encouraged his two commissaries in England (the Revds J G Deed and W W D Firth) to recruit priests for Western Australia. The Revd C.E.C. Lefroy, born in W.A in 1862, was instrumental in persuading Bishop Riley that a theological college was needed. No doubt Lefroy was also responsible for the affirmative reception of the proposal in Synod. Lefroy had begun his education at the Bishop's (Hale) School and then continued his studies in England. He graduated from Keble College, Oxford in 1886. After several years schoolmastering, Lefroy spent a year at Ely Theological College and was ordained in 1889. On his return to W.A in 1897 Lefroy made it known that he was interested in helping with the training of clergy.⁴ In 1898 the Synod of the diocese resolved that the time had come for the establishment of a college for the training of candidates for Holy Orders. The College commenced in 1899 with the Revd C.E.C. Lefroy as Principal and W.E. MacKie and W.G. Haynes as students. The name was changed to "St John's Theological College" at the suggestion of the Principal in 1909⁵. Bishop Riley published a curriculum for Ordination Training in the Diocesan Year Book, and these were elaborated annually until in 1904 this was superseded by the requirement to obtain a pass in the Licentiate in Theology of the Australian College of Theology (Th.L.).⁶ This syllabus was based around the core disciplines of Biblical Studies, History, Doctrine, and Pastoralia as was the General Ordination Examination (G.O.E.) in the Church of England.

Social changes were making an impact on the recruitment of men for ordination around the turn of the century. In England between 1884 and 1897 there were four hundred fewer ordinations than in the previous thirteen years.⁷ In WA in 1897 there were only forty seven clergy or approximately one clergyman for every seven hundred and two people.⁸ The development of training for other professions had a negative effect on recruitment as did the difficult living conditions in the colonies. The bishops of the Anglican Communion World Wide at their Lambeth Conference in 1897 had passed two relevant Resolutions:

Lambeth Resolution 61

That this Conference commend to the consideration of the duly constituted authorities of the several branches of the Anglican Communion, the report of the Committee on "degrees of divinity" with a view to their taking such steps as may seem fit to meet the need of encouraging, especially among the clergy, the study of theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in this report, with a view to action in the direction indicated, if His Grace should think such action desirable.

Lambeth Resolution 62

That this Conference is of the opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in Divinity without requiring residence, and under suitable conditions, to residents in the colonies and elsewhere, is desirable that a Board of Examinations in Divinity, under the archbishops and bishops of the Anglican Communion, should be established, with power to hold Local Examinations, and confer Titles and grant Certificates for proficiency in Theological Study.⁹

In the event such a body was not established, but all of this discussion encouraged the positive resolution in 1898 to establish a college in Perth. It was claimed in the West Australian "Church News" that some seventeen men were interested in training for the priesthood and this led to a lively Synod debate.¹⁰

At that time only four colleges were operational in Australia. Lefroy encouraged Bishop Riley to get in on the ground floor as it were. He proposed that the students be assigned to parishes for part-time ministry to earn their keep in a residential college. He further suggested that he himself be given a small parish to provide part of his own income, and that diocesan clergy with suitable qualifications could assist him as visiting lecturers. The first such lecturers were Canon C. Hudleston and the Revd H.J. Cooke. Any residential vacancies might be filled by other young men willing to pay for accommodation.¹¹ Some idea of the daily routine might be gained from the following press report "A Week in St John's College"¹²

Your Editor has asked me to endeavour to give you some idea of the life of the students in the College during a typical week. He has given me a task which is by no means an easy one. Life in an educational establishment of any kind when in the full swing, a term's work is a thing of routine, and one day generally differs little from another. Sunday is a quiet day in the College; many of the men are away in their parishes in the hills, and will be away till some time on Monday. Those remaining attend the Holy Eucharist at 8am at St John's, Melbourne Road, breakfasting afterwards at 9am. Then some of those left go off to be in time for their morning service in their parishes in or near Perth. Perhaps a couple only are present at the 1 o'clock luncheon, and a quiet other than usual prevails. After their Children's Services at 3.00 and their Evensong at 7.30 or thereabouts, these who work in the nearer parishes will return for the night. They are probably more or less tired out, and after perhaps snatching a hasty supper they will turn in on the verandah at the back or in their own rooms.

Monday is a holiday as far as lectures are concerned, and students are free to spend the day till 6pm dinner as they will, and fancy free. Some will perhaps answer the call of the river and betake themselves to the 'Wave', the College motor-boat, in which if the engine sees fit and sparking plugs are propitious, some pleasant hours will be spent, probably going down stream towards Fremantle, and if, coming back,

ominous sounds come from the engine and gasps and splutterings end in silence, well, then it's a long row, and hoist something by way of a sail and it's all in the game.

Tuesday, back to work, lectures in the morning with three-quarters of an hour manual work at 12.30pm to give a little exercise and change of work after lectures. The men from parishes in the Hills have returned on Monday evening so the full forces are to be seen at manual of various kinds. Partly at these times the present boat was built in the College grounds; then some are gardening, others perhaps carrying out some new improvement in the shape of a new or renovated path or fence. One or two, perhaps, we must acknowledge, since this must be a chronicle absolutely veracious, are not working with that undying and unsparing energy which one might or might not expect. Occasional banter from the others reminds such a one that he must at least appear to be working, and something is probably done by the time the first bell rings for lunch. Tuesday afternoon, again the College is almost empty, most of the men are at work in their parishes, visiting, or perhaps at a hospital or a State School. 6pm, all present at dinner, which is followed by Evensong at 6.45 in the Bishop's Chapel, and then the men go to their studies and the notes of the previous lectures are read up for the next day. Compline, a very short service, at 10.15pm and so to bed.

Wednesday, the 7am bell is as insistent as it was on Tuesday morning, and summons students from bed to the routine of another day. Continuous splashing, some noise and laughter, and the sliding to and fro of a door would make it easy work for a stranger to locate the bathroom. These noises grow less till nearly 7.30, when the bell in the little turret rings out and all go across to Mattins. Then breakfast, lectures, lunch, visiting and parish work for some – tennis, perhaps, for one or two, and so as on Tuesday. Thus also Thursday and Friday, the only difference being that the subjects for lectures are not the same.

On Saturday the exodus to the Hills and out parishes again commences, and only the students having charge of districts in or near the town remain in College. That a good deal is included in the word lectures will be understood when it is added that six examinations are taken in two years.

Since Lefroy seemed to have had it all worked out it is hardly surprising that he was appointed by Bishop Riley as the first Principal. It is noteworthy that Lefroy, educated at University and Theological College in England, had a passion to assist those in the colony who had no such advantages to find a path to ordination. He believed that lack of vocations in England was due to a lack of spirituality. Lefroy was succeeded by Canon C. Hudleston in 1904. The Revd C.H.D Grimes became Principal in 1907. In 1910 the old Bishop's College building became a University Hostel and the College moved to Beaufort Street in Highgate in 1920. In that year L.W. Parry became Principal. Dr Marcia Cameron of Sydney speaks of the period 1900 – 1914 as a time of proliferation of Theological Colleges. Many believed at this time that each diocese needed its own training institution. Cameron, however, sees the multiplication of colleges as a result of development by the universities of courses for almost every other profession as showing up the lack of training for ministry offered by the churches. The number of Australian Colleges early in the twentieth century is surprising: Moore College, Sydney (1856), Trinity College, Melbourne (1872), St Barnabas, Adelaide (1880), St John's College, Armidale (1898), St John's College, Perth (1898), St Aidan's, Ballarat (1903), St John's, Melbourne (1906), St Columb's, Wangaratta (1903) and the Theological Hostel at Eaglehawk in Bendigo (1911), Clergy Training College, Goulburn (1906) and St Francis College, Brisbane (1907).¹³ Dowland writing of Theological Education in England in the nineteenth century tells of the proliferation of colleges in the Church of England.¹⁴

Riley wanted an educated clergy. He was very much part of the drive to establish a university in Western Australia during the first decade of the twentieth century. In 1910 the University Bill came before Parliament. It provided for governance by eighteen senators, three of whom happened to be Roman Catholics. This caused some irritation on the part of those who saw Archbishop Riley as the unofficial

spokesman for all Christian denominations.¹⁵ He was certainly a prominent citizen, having been chosen to represent the government at the Coronation in 1911. However, in the latter years, Riley was more than compensated by his omission from the Senate when he was appointed Chancellor of the new university in 1916 a post he held until 1922.

There was no provision for Religious Studies in the early days of the university, although according to Alexander this was not the result of any deliberate policy.¹⁶ Riley's vision was of a residential college rather like Trinity College within the University of Melbourne, where ordinands and others would be prepared for leadership in church and state, and where those aiming for ordination might be students of a Theological Hall within the college.

In 1913 the then President of the Methodist Conference, the Revd S.B. Fellows, urged the immediate affiliation of the Methodist Theological College with the University. In the event, however, the Methodist Kingswood College was not to be so affiliated until 1963. The first Hall of Residence was, in fact, the Anglican St John's University Hostel at 204 St George's Terrace. Ten of the students attended the university classes at Irwin Street where the university began its life. St John's Hostel occupied the western half of the Cloisters Building in St George's Terrace, formerly Bishop Hale's School.¹⁷

In due course, St John's Hostel sought recognition as a University College and Riley secured approval for a trial period of six months. At this time Riley seemed to develop a new enthusiasm for St John's. He was warm in his praise of the principals, the Revd C.H.D. Grimes in particular, on his success in promoting the three objectives of the College:

1. To train the men mentally, teaching them how to study as well as instruct them in theology.
2. To train the men in parish ministry, and
3. to inculcate self-reliance by making students pay their way by earning for work in parishes part-time, and by supporting the College financially once they were ordained.¹⁸

In support of this programme Bishop Riley quoted J.R. Mott of the World Student Federation who urged the churches to appeal to the heroic in the young men who aspired to ordination.¹⁹

In the 1909 Diocesan Year Book the fifty four ordained by Bishop Riley since 1895 are listed. This might suggest students during the years 1907-09 were involved in a kind of apprenticeship as stipendiary lay readers working in the parishes as they prepared for the Priests' Examination. The curriculum for this is set out in the 1909 Diocesan Year Book.²⁰ It is very similar to that required for the Licentiate in Theology (Th.L.) of the Australian College of Theology which was to become the accepted standard for ordination in Perth as elsewhere in Australia.

As noted above, the Bill established in the University of Western Australia was passed in 1910 and Riley acknowledges this achievement in his Charge to Synod in 1911. He reiterates his conviction that more and more ordination candidates should obtain a degree at the university. It is noted in the Charge to Synod in 1911 that of the four deacons Riley made in 1909, he ordained three of them to the priesthood in 1911 together with all four deacons he had made in 1910.²¹ A greater percentage of candidates were satisfying their bishop apparently as to their theological knowledge and their commitment.

From 1899 to 1914 no fewer than forty one men had been trained at the College and during the first World War it was closed due to the shortage of students. After the University had opened in Irwin Street in 1913 part of "the Cloisters" was used from 1917 on by students thereof and it was known as "St John's Hostel" with as many as 20 students being accommodated in the western portion of the building. This pattern continued until 1930 upon the opening of St George's University College at Crawley.

Back in 1914 the College staff and students had involvement in Beenup, Jarrahdale, Mt Hawthorn, Mundaring and districts, Mundijong, Osborne Park, St James, Aberdeen Street Perth, Queens Park parish and Serpentine.

The Archbishop wrote of the College in his Charge to Synod in 1914 as follows:

St John's College still continues to do very good work, and helps to keep us supplied with clergy. The Principal aims at seeing that every one of his pupils obtains his Th.L.; so we are doing our share towards raising the standard of education for the clergy. This every one admits is necessary in an age when the standard of general education has so far advanced. I hope that some day St John's College will be affiliated to the University, and that all our clergy will be possessed of a degree, which is to a certain extent a guarantee of a liberal education. The students at the College, in addition to their studies, do an invaluable work in the districts around Perth, and there are many parishes which have been begun by them. I only wish a few more Australians would come forward to devote themselves to the service of the Master.

In December 1914 the West Australian Church News reported:

The results of the recent examinations all came to hand on Tuesday, 19th. First in the morning's paper we read that the Revd R.D. Ure had successfully completed a year's course at the Perth University; obtaining a pass in Logic, Psychology and Philosophy, with distinction in the former. Later on we received a wire from Sydney giving the results of the examinations held by the Australian College of Divinity. Mr G. Caton obtained a first class; Messrs Goldberg and Waston a second class; and Mr Lawrence a pass in Part I. This is the first time that a first class has been obtained in this State, and as the first class list is always very small will place Mr Caton very high among the successful candidates out of the whole of Australia. Later on our Board of Examiners met, and Messrs Brook, Murray and Hunt were declared to have satisfied the examiners. The Hackett prize of £15 was divided up among the four successful Th.L. candidates.

The year 1914 marked a new phase in the life and work of C.O.L. Riley. In 1904, the Diocese of Bunbury came into being followed by the Diocese of the North West in 1910 and the Diocese of Kalgoorlie in 1914. The growth in population had caused Riley in 1897 to petition the then Primate, Bishop Samuariz Smith, to authorise the

appointment of an assistant bishop for Perth. Smith declined to do so and urged Riley to wait until new dioceses had been formed and the formation of a new province was possible. The Australian rule was to have at least three dioceses before forming a province with an Archbishop as Metropolitan who would also be bishop of the state capital diocese. The Lambeth Conference in 1897 had encouraged "the natural and spontaneous formation of Provinces". Riley was later to set out the complete story of the formation of his new Province in a preliminary paper for the Lambeth Conference of 1920.²² The foundation of the Province in 1914 was an occasion for great celebration in Perth when the Mayor, Mr J.H. Prowse, hosted civic and church leaders of all denominations at a function in the Perth Town Hall in order for the whole Christian community to congratulate Archbishop Riley. In his response to the congratulatory speeches, Riley pointed out that people were only made a fuss of when they arrived at a certain point and when they departed. His speech in reply entertained the large assembly who, we are told were "regaled with light refreshments".²³ The press story goes on to tell of the Service of Recognition which was to take place that evening in St George's Cathedral and which took the form of Evensong together with the singing of the Te Deum and the Anthem "How lovely are the messengers" by Mendelssohn which was no doubt chosen as a tribute to the new Archbishop.

The formation of a new Province did not take place without some criticism. A letter to the London *Times* of 29 November 1916 complained that a diocese like Kalgoorlie would acquire the same status as London or Liverpool in the respective Provinces of Canterbury and York. The inference was that this was entirely inappropriate. Later, Riley was to take up this point when he apologised for his inability to attend the Lambeth Conference in 1920 on that occasion excusing himself as "a really unimportant Metropolitan". Despite the consolidation of the church in Western Australia, Riley continued to appeal for more vocations to Holy Orders, and for more priests to leave the comforts of Great Britain and journey to Western Australia.²⁴

In 1917 Synod placed on record its appreciation of the services rendered by Sir Winthrop Hackett, KMG, LLD, MLC – Synod member, Chancellor and Registrar of the Diocese of Perth.²⁵ He was not only a key person in the establishment of the University of Western Australia but he made a contribution to the life of the diocese

which, as we shall see, had a remarkable impact. In this same year Archbishop Riley opined that there would be a number of ex-servicemen offering for ordination at the end of the War.²⁶ In 1919 Riley praised the ongoing work of St John's College and informs Synod that no fewer than forty one candidates were ordained under the successive guidance of Principals Lefroy, Hudleston, Chennell, and Grimes. "Australia", Riley declared, is "populous enough now to provide our own clergy".²⁷

Riley reported in 1920 that discussion at the Lambeth Conference of that year made regulations for the making of deaconesses "the one and only order of the ministry to which women can be admitted". The ordination of women was then an idea whose time had not come.²⁸

A "Theological College Statute" was passed by Synod in October 1919. Rules and Regulations were drawn up by the College Council in April 1920, the year in which a house at 717 Beaufort Street, Mt Lawley had been purchased for the Principal for £1,130 and there were other costs of adjustment etc. (The Parish purchased the residence to become the Rectory about 1929 for £1,283. It was sold in 1950). "A corner was done up for lectures" in the old St. Patrick's Church situated at 746 Beaufort Street - that is, an area of 12 feet by 30 feet at the western end of the building being encompassed by a movable partition. In the Rules and Regulations issued in 1920 it is noted that the fees for a resident student were £1-10-0 per week payable monthly to the Bursar. In St. Patrick's Church Mt Lawley there is a brass Alms Dish which came from St. Columba's, Iona and was presented to St. John's Theological College by a Revd Mr Sanderson in 1920.

In 1920 the Diocesan Council appointed Dean Foster, the Revd P.U. Henn, the Revd Canon Moore, Messrs A Andrews, W. Rooney and Dr E.S. Simpson as members of the College Council under the provisions of the new Statute.

St. John's Theological College appeal was launched in 1922 for £6,000 to build on the corner of the St. Alban's Highgate block. The Principal's house had been available for the College from the beginning of 1923 but as the appeal for a new building was not successful the students were moved to live with the Acting Principal, Canon L.W. Parry in the Headmaster's House at Christ Church Grammar School by

September 1926. The last students passed through in 1927 and the College ceased to exist in 1929.

The sadness of the demise of St John's College sits uncomfortably with a moving article in the *West Australian Church News* of 1 July 1926. The author speaks of its exciting beginnings with graduates going out to serve in remote places after the rigorous training at the College. He acknowledges that many parishes in 1926 were served by graduates and present students. A second phase was the move to Beaufort Street – the College is described by them as “A stranded and forgotten thing”. Finally, the journalist laments the end of it all in the 1920's – the only Anglican theological college for one third of Australia. He pleaded for ten thousand pounds to revive the College. But it was too late. St John's closed. And the new St George's College was never to be a venue for theological studies. A viable training programme for ordinands was not one of Archbishop Riley's achievements.

In his Charge to Synod in 1923 Riley had drawn a comparison between the situation in Perth with one particular diocese in the Eastern States. He noted that in the Diocese of Ballarat in Victoria there were ninety one thousand Anglicans served by eighty five clergy and eighty three lay readers. In Perth the figures he claimed were one hundred and twenty thousand people who were served by sixty one clergy and fifty five readers.²⁹ In latter years, Archbishop Sambell was to make much of a relative weakness of the Church in Western Australia compared with the Eastern States particularly with regard to per capita giving to the Church.

It was certainly the case that Archbishop Riley had an ideal before him when it came to the calling, training and ordaining of men for the ministry. In 1923 the Archbishop declared in his Charge: “I want men of fair education, manly and earnest who desire to do good in their generation and who will look upon the clergy office as a service in which all the energy and zeal and love which they have, can find expression in the life they must lead and the work they must do”. The Archbishop says he is repeating words he used in the Synod in the first year after his enthronement because they were still true. He continues: “my thirty years experience confirms me in this view of the kind of men we want. I expressed a hope, not yet fulfilled, that every parish would have a branch of the GFS and the Mothers Union, and a Band of Hope to train

the boys and girls in temperance. I also asked people to help put down the evil of 'shouting'".³⁰ No doubt this is a reference to the members of a group in a hotel (sometimes called a "school") buying drinks for all the members of the group in turn.

Archbishop Riley goes on to speak of the increase of clergy from twenty five to sixty two since his installation and the fact he has ordained sixty nine deacons and seventy priests in the same period.³¹ In 1926 Riley was clearly delighted to announce the generous benefaction of his friend and colleague Sir Winthrop Hackett. Hackett bequeathed five thousand pounds sterling for a Church of England School, and five thousand pounds to augment the stipends of clergy who had been committed enough to serve more than five years in rural ministry. But the largest legacy to the diocese, the Archbishop reported, was one hundred and forty thousand pounds in addition to four hundred thousand pounds left to the University of Western Australia for an Anglican College of residence. The Archbishop points out that what is envisaged in Perth is neither a teaching University without Colleges nor a Federation of Colleges forming a University. A good deal of discussion and negotiation needed to take place, the Archbishop suggested, before the funds can be applied as intended by the donor.³²

In the following year the Archbishop continued to speak of the Hackett Bequest in his charge and plans to establish a College at the University to be named St George's College. Riley reports that permission was obtained in the Supreme Court to spend so much of the Bequest on building and a certain sum of the total to be set aside for maintenance. The project would include a Chapel and plans had been prepared by architects Hobbs, Smith and Forbes based on the style of the old Bishops School in St Georges Terrace. The University Senate and Vice Chancellor as well as the Diocesan Trustees had apparently agreed to the proposals. The Archbishop said he was collecting copies of College Regulations from around the country so an appropriate Constitution could be devised for St George's College.

The Archbishop at Synod in 1928 relates something of the details of plans for the laying of the foundation stones of both the College and the Chapel which was to be St George's College within the University of Western Australia. The foundation stones were laid on 8 March 1928 but unhappily Archbishop Riley was to die before

the buildings were completed. In a course of his recollections, Riley quotes a newspaper article claiming that the voice of Labour at its best was heard in the address of Premier Collier who claimed with pardonable pride that the party of which he was leader had consistently supported the establishment of a University, and that it was largely through their influence it could claim to be the first free University in the world.³³

On the 21st of June 1929, Charles Owen Leaver Riley departed this life at the age of seventy two. Some idea of the impact this church leader made on church and state might be judged by the fact that thirty thousand people lined the streets of Perth to see his funeral cortege pass by. One thousand servicemen marched in tribute to their chaplain-general's grave in the Karrakatta cemetery.³⁴

Riley – An Assessment

Archbishop Riley certainly subscribed to the view, among bishops in England, that University training at Oxford or Cambridge was the best way to prepare men for leadership in church as well as in the state. He would have liked to have seen the Oxbridge model in place in Australia and was keen to use Hackett's Bequest to establish a college similar to Trinity College at Melbourne University. By 1926 there were no students at St John's College and a decision had been taken to close the College pending the completion of St George's. There was an assumption in the Archbishop's enthusiastic commendations of St George's College that there would be some provision for clergy training but that was not to be. With the death of Archbishop Riley St John's College came to an end and St George's became a hall of residence for university students engaged in secular studies.

In England there had been, as we have seen, moves to establish alternative institutions for the training of candidates seen as coming from the lower middle class and the working classes. In time many of these institutions obtained university status and as time passed more and more ordinands were training in such institutions and obtaining university qualifications in theology. It may well be that Riley failed to read the signs. He was a man's man with a secular outlook. He believed that traditional university training would enable ordinands to rub shoulders, as he did himself, with

leaders in society. He got his university college off the drawing board but somehow in the process lost the theological training programme of the diocese.

The anonymous journalist who wrote of the last day of St John's College hoped for a revival.³⁵ The only Anglican college in the western third of Australia was fighting for its life. He saw the college spirit alive in the Rectors of more than twenty parishes in 1926, and in the ministries of others who had returned to England, and called for £10,000 to make the college viable. But it was much too late.

Many remembered Riley for his public spiritedness and his concern for the temporalities rather than the spiritualities. His chief legacy is perhaps the ecclesiastical Province of Western Australia in which the separate dioceses were gathered into a unity.

¹ C.L.M. Hawtrey (1949) The Availing Struggle, Perth: Diocese of Perth.

² Diocesan Year Book for 1898 Quoted by Hawtrey (1949) p97.

³ Hawtrey (1949) pg98.

⁴ Hawtrey (1949) p111. The story of the founding of St John's College in 1899 and its work until 1929 is told in "The Churchman" periodical of 29 April 1940. See also "The Romance of St John's College". Both articles included in Doncaster (2004) in his collection "Theological Education in the Diocese of Perth (unpublished). In possession of the author.

⁵ Reported in the 1898 Synod Report but see also detailed in an unpublished paper (2004) "Perth Clergy Training College" prepared by E.W. Doncaster - in the possession of the author.

⁶ See Diocesan Year Books for 1898 and 1904 (Perth Diocesan Registry).

⁷ See Smith (1994) A Native Born Clergy of Our Own (UWA Thesis) p88.

⁸ West Australian Church News, November 1898 p139.

⁹ See Smith (1994) from Bullock F.W.B. A History of Training for the Ministry of the Church of England Vol 1 (1884-1890) and Vol 2 (1891-97).

¹⁰ See WACN, October 1897 p139.

¹¹ Lefroy's Report in WACN, August 1899, p123.

¹² "The Johannine" an article by 'P.P.H.' in roll.1 number 6 of 15 January 1915 (Battye Library) pp 2-3.

¹³ M.Cameron (1999) "Theological Education in Australia" Maquarrie Ph.D Thesis, Unpublished.

¹⁴ Dowland (1997) Theological Education in Nineteenth Century England, Oxford OUP

¹⁵ See F. Alexander (1947) Campus at Crawley UWA Press pp47-48.

¹⁶ Alexander p488.

¹⁷ Alexander p506-7.

¹⁸ Diocesan Year Book 1909 pp25-26.

¹⁹ 1909 Diocesan Year Book p26.

²⁰ 1909 Diocesan Year Book p140.

²¹ 1911 Diocesan Year Book.

²² Published leaflet among papers of C.O.L. Riley, Battye Library MN 567.

²³ Verbatim Report in "The Perth Newspaper" in Battye Library MN567.

²⁴ 1920 Diocesan Year Book, Charge to Synod.

²⁵ 1917 Diocesan Year Book p25.

²⁶ 1917 Diocesan Year Book p34.

²⁷ 1919 Diocesan Year Book p14.

²⁸ 1920 Diocesan Year Book p15.

²⁹ 1923 Diocesan Year Book pp19-20.

³⁰ 1924 Diocesan Year Book p14.

³¹ 1924 Diocesan Year Book p16.

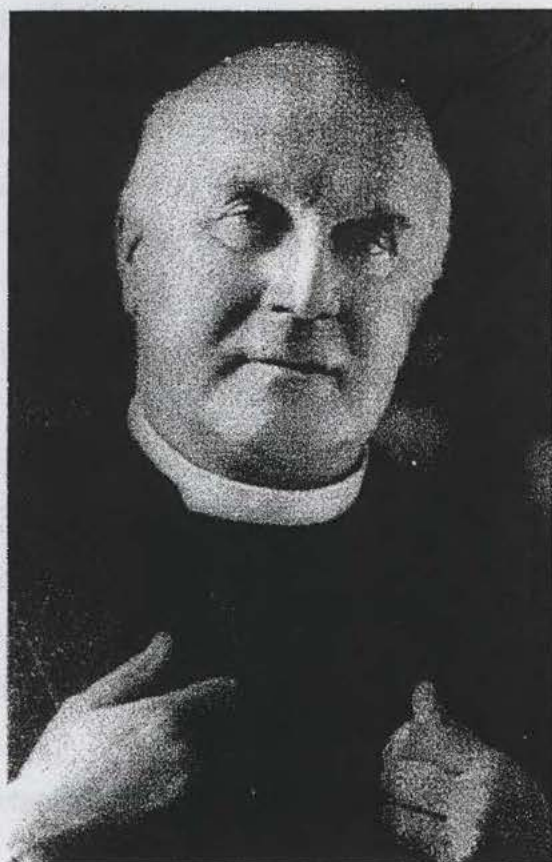
³² 1927 Diocesan Year Book p25.

³³ 1928 Diocesan Year Book pp24, 25.

³⁴ A E Williams (1989) West Anglican Way Diocese of Perth p300.

³⁵ See article "The Romance of St John's College" in "West Australian Church News" 1st July 1926 (Battye Library)

CHAPTER 3. HENRY FREWEN LE FANU



THE MOST REVEREND HENRY FREWEN LE FANU

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Boom economic conditions persisted during the decade following the First World War. One expression of this seems to have been vigorous church life both in the United Kingdom and in Australia. It may be that churchmen felt secure enough to devote energy to ecclesiastical party politics.

This situation is illustrated by the attempts within the Church of England in Australia to agree on a constitution that would enable the church in Australia to be an independent province within the Anglican Communion. Constitutional work started in 1926 and by 1928 only one diocese in Australia, the Diocese of Sydney, dissented from the proposals. The following year the Diocese of Sydney rejected the draft Constitution yet again. This coincided with the death of Charles Owen Leaver Riley whose episcopate in Perth began in 1895 and ended in 1929. In *The West Australian* of 24 June 1929 an obituary suggested "that of all the states of the Commonwealth, Western Australia has been and is the freest from religious bigotry, social cleavage, industrial friction and political strife"¹. He attributed this to the great influence the late Archbishop had exercised in public life. Yet the *West Australian Church News* agreed with the daily press that there was a neglect of religion. The newspaper complained that there was no word of thankfulness to God in the speeches of the Premier or of the Vice Chancellor when the foundation stones of Winthrop Hall and the Hackett buildings of the University were laid in 1929. This, it was suggested, was remarkable given the Christian commitment of the late Sir Winthrop Hackett. "It is generally recognized that true education has a religious basis"².

It could be said that when Henry Le Fanu took up his new responsibilities in 1929 as Archbishop of Perth the church was on the cusp of change. At a celebration of thanksgiving to mark the enthronement of the new Archbishop, Canon Alfred Burton preached an occasional sermon pointing out that Bishop Hale had planted the church and laid the foundations for the future. He went on to explain how Bishop Parry had journeyed to the corners of Western Australia and had set in place the educational institution of the church. Archbishop Riley, he pointed out, had established new dioceses and seen the incorporation of them into the ecclesiastical Province of

Western Australia. Finally, the preacher suggested, that his successor faced the challenge of growing the church in an era of unprecedented development.

Henry Frewen Le Fanu was elected Bishop of Perth and Metropolitan of Western Australia on 13 May 1929. Bishop Wilson of Bunbury presided over a meeting of the Provincial Bishops and of those elected by the Diocese of Perth as a Board of Nomination. Their mandate was to choose a new Archbishop or delegate the task of election to particular bishops of their choice. In the event the nominators elected to fulfill the task themselves but in so doing sought advice from three Australian bishops and three bishops in England. There was unanimity that it should be Henry Le Fanu who was at that time coadjutor Bishop of Brisbane having previously served as sub-Dean of Brisbane Cathedral, and who had considerable pastoral experience in England before coming to Australia. He was fifty-nine years old and seemed to represent a combination of experience and energy. Archbishop Le Fanu was taking up responsibility at the very time Australia was entering the Great Depression and a remarkable thing is that no fewer than fifty-one new buildings for parishes and schools were added to the church's plant during this period³. Le Fanu was conscious that there were supporters of his ministry and the developing church of Western Australia back in the old country and at the 1930 Lambeth Conference he took the opportunity of appointing the Revd Canon H E Hyde as his commissary to manage the "Perth Diocesan Association" in England. The Archbishop was keen to have funds to establish as many as parishes as there were road board districts, and in all, twenty one new parishes were founded during his episcopate and wherever necessary the stipend of the incumbent was paid for up to five years by the diocese, and its friends provided capital for the cost of rectory, vehicle and the fare of the priest from England where this was needed. The most remarkable statistic, however, is that during the episcopate of the second Archbishop the total clerical strength grew by forty, many of whom were priests from England.

The first of the new buildings to which the Archbishop gave his attention was the opening of the new St George's College for which Archbishop Riley had worked for so many years. The new Archbishop appointed the Canon Bryan Robin, who was later to be Bishop of Adelaide, as Warden of the new College. Archbishop Le Fanu

directed that all ordination candidates under twenty years of age should be sent to St George's College to study for a degree in the University of Western Australia. He hoped that with the help of Hackett Bursaries this would prove possible. He accepted that older candidates should be accepted on a different basis and go to one or other of the recognized Theological Colleges now established in Australia and in England. He hoped to appoint a Sub-Warden for St George's College who would have the necessary background and training to teach theology at first year level to ordinands who were also studying for a degree in the University. To this end he appointed the Revd Christopher Storrs, later to be Bishop of Grafton in New South Wales, to fulfill this position description⁴. There was little provision for formal theological education in the new College. In his second Synod Charge Archbishop Le Fanu discussed the situation regarding the recruitment of candidates for the ministry. He points out that at the turn of the twentieth century candidates in England paid for their own training and then applied to a bishop for ordination once their studies were over. In this country and particularly in Western Australia the bishop has to decide on the suitability of the candidate before studies begin. The Archbishop saw this as a great responsibility since the wrong decision about a young man might damage the Church for forty or fifty years if the clergyman turned out not to be suitable. The Archbishop reported to Synod that two priests were serving curacies in England with a view to come to Western Australia, and that there were two ordinands at St Barnabas' College in Adelaide and another two at St John's College in Morpeth, New South Wales. In English Colleges there were two students for Perth at St Augustine's College in Canterbury, another at St Boniface's Warminster as well as a candidate studying at Bristol University. Interestingly, the new Archbishop says that he had not appointed any stipendiary lay reader – that is, any candidate who expected to receive training on an apprenticeship system. Archbishop Le Fanu ordained two deacons and three priests in his first year and a deacon and a priest in his second.⁵

At his third Synod at 1932 Archbishop Le Fanu tackled issues relating to the reunion of Christendom and in particular the Anglican attitude towards ministry and jurisdiction. Archbishop Riley had been somewhat "low church" in his outlook but was nevertheless a great champion of the idea of apostolic succession and the rights of the episcopate. Archbishop Le Fanu continues this discussion making the point

that there are, for example, many Greek citizens who look for direction from their own Greek bishops and not from Anglicans and others. He was making the point that there is more than one local representative of the Catholic Church as a whole. He urged his hearers to be open to receive from other Christian traditions as well as being willing to share their own tradition with them. An important event in 1931 was the dedication of St George's College within the University of Western Australia on 8 March of that year.

In 1934 the Archbishop again addressed the matter of ordination training. He stated his belief that there ought to be co-operation between the various theological colleges in Australia and wondered if there might be three or perhaps four national theological colleges instead of the tendency to multiply institutions. He was also keen to see national consultation on standards and arrangements put in place to make the portability of clergy in Australia a reality.⁶ The Archbishop notes that change was taking place in this area within the Diocese of Perth. He points out that in 1929 fifty-five percent of the clergy held no degree or diploma but that in 1934 the percentage had been reduced to fifty percent. Thirty one percent of the clergy of the diocese were graduates of a university. In "The Magazine of the Province of Western Australia" in July 1936, the Archbishop comments:

The College of which Mr Law is Warden (St George's University College) is a great help because the Council has allowed concessions to men who are to be ordained; our University is free. The choice of men who are to minister to the Church is a great responsibility, and it is a tremendous help to have this College as a preliminary to training.

In the previous year, the Archbishop had spelt the process out in some detail and referred to some early signs of success:

When I was appointed Archbishop of Perth I found that there was some feeling that our theological college in Perth ought to be re-opened. My own opinion is that we should be better served if our ordination candidates were sent to other colleges in Australia, or even occasionally to England. Most of our men require considerable financial help for their

proper training so that my proposal is rather more costly than if our men were trained in the Province.

It has been possible to carry out our plan owing to a benefaction received from a lady in England and to the interest on money which was accumulated here for the purpose. We also are greatly indebted (as so often) to S.P.C.K., which give us grants in aid for such of our candidates as are Australian born.

The plan seems to be justifying itself, as I am sure our men are receiving a better training. This year I am glad to say that the first and second places in the final Th.L. examinations for Australia were gained by Perth candidates, and another who hopes to be ordained next Advent headed the list in the first part of the examination last December.

The Council of S. George's College, the Church College in the University of Western Australia, has agreed to co-operate in this matter and has been taking ordination candidates who are reading for their Arts Degree as residents in the College, without charge. This helps me to have an additional test of candidates before they proceed to their Theological College.

The conditions in Australia, as I take it in other places overseas, leave the matter of the choice of training of candidates almost entirely in the hands of the bishops.

As I am writing on the questions of the training for the Ministry I would like to mention another matter which has made me greatly rejoice. We have now three old boys from the Guildford Grammar School who had gone to England for their training and, having taken their Arts Degree and served curacies in England, have returned to us. They are: - Richard Hamilton who is doing excellent work in this diocese, not only as Rector of S Andrew's Claremont but in many other ways; Wilfrid Henn who has developed into an admirable bush parson, and, in the diocese of

Kalgoorlie, Edward Burbidge who is Rector of Esperance. We have one other old Guildford boy serving in the diocese, Lyn Brown, and I very much hope to welcome Barney Blain back again at the end of this year. Mr Blain was a senior student at S George's College and took his degree there. He then went to Cuddesdon and is now serving a curacy in the Wakefield Diocese.

Western Australians who gain experience in England and then return here have a great advantage.⁷

This theme was taken up again in 1939 when Archbishop Le Fanu reflects that when he came to the diocese there were only two clergymen who had been born in Western Australia or had grown up in this state. He goes on to say that at this point in time there were fifteen clergy in this category – nine of whom he described as natives of Western Australia and three others who have grown up here in the West.⁸

Archbishop Le Fanu was in many respects a man ahead of this time and in his Synod Charge in 1942 he prophesies that in future clergy will be drawn from many walks of life and may well be self supporting, spending part of their working life in other occupations. He also referred to the possibility to men being ordained after they retired following active service in some other profession and he linked this with the tent-making ministry of St Paul.⁹

In 1943 Archbishop Le Fanu makes an important reference to the Clergy Training College which was established in 1899 (and later named St John's) to train candidates for Holy Orders, noting that the college closed in 1914 and re-opened after the War in 1920. But the Archbishop makes it clear that the theological colleges in Australia outside the diocese were responsible for training candidates for the ministry, except that in a few cases men were trained locally by the Archbishop's Chaplains. It is implied that all candidates sat for the ThL diploma of the Australian College of Theology.¹⁰

These were the last years of the Episcopal ministry of Henry Le Fanu. In 1945 he makes a reference to the recruitment of young priests in England and there were three such in that year.¹¹ In his last charge in 1946, the Archbishop refers to the welcome he has extended as Primate to Fr Bedale and Fr Oddie of the Society of the Sacred Mission who had come to Australia to explore the founding of a theological college along the lines of Kelham College established by SSM in England.¹² In due course St Michael's House was established at Crafers in South Australia and Fr Basil Oddie became the Principal. A small number of Perth candidates trained at St Michael's over the years.

Henry Le Fanu – an assessment

Henry Le Fanu did not share the enthusiasm of Archbishop Riley for establishing new colleges and institutions. But he certainly had a concern for the recruitment and training of men into the ministry and seemed keen to find the right place and the right training programme for the individual ordinand. He had a concern that there were too many theological colleges and he shared Archbishop Riley's conviction that a liberal arts education at university was the best preparation for theological study. But things were to change with his successor. From now on there is a concern growing for theological education in Western Australia. The rest of this thesis will be concerned with the establishment and growth and proliferation of opportunities for theological education and ministry training in Western Australia, which will lead to some assessment of the advantages that these developments have brought about as well as some of the difficulties and disappointments that have been experienced.

The end of the Second World War and the rehabilitation of members of the armed forces, many of whom had spent what otherwise may have been their student years serving in foreign parts, gave a new focus on education and particularly vocational training. The Revd Andrew Donald relates how he and the Revd Les Hahn were interviewed by Archbishop Le Fanu, and handed over to the Archbishop's chaplain for preliminary studies before being sent to St John's College, Morpeth in 1948. The personal contact with the Archbishop not long before his death was deeply appreciated. Both attended a weekly class in the Burt Hall at St George's Cathedral in 1947.¹³

It is fascinating to note that in an environment where people, as a result of the Second World War, had become more aware of the rest of the world there was something of a turning in on itself on the part of the Church when it came to think about the formation of its clergy. It is true that St John's College had earlier been established, but it was no longer noted in lists of church institutions in the post-war years. And as we shall see, there are no references in the early years of St George's University College, of ordination candidates beginning their studies within the college. The installation of a new Archbishop inevitably raised the question as to whether a theological college was needed and whether candidates should be locally trained. The multiplicity of developments which was to begin with the episcopate of Robert Moline was to usher in a new era.

¹ Quoted in F Alexander (Ed.) (1957) Four bishops and their See, UWA p159.

² West Australian Church News, 24 June 1929 quoted in Alexander (1957) p159.

³ CLM Hawtrey (1949) The Ailing Struggle Diocese of Perth.

⁴ Diocesan Year Book (1930) pp17-18.

⁵ See Diocesan Year Book (1930) p16.

⁶ Diocesan Year Book (1934) p21.

⁷ Diocesan Year Book (1936) p10.

⁸ Diocesan Year Book (1939) p25.

⁹ Diocesan Year Book (1942) pp19-20.

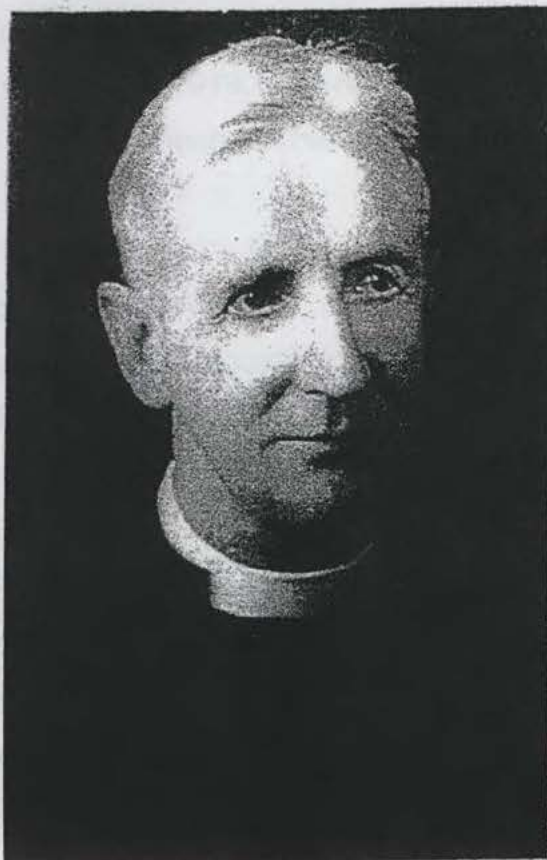
¹⁰ Diocesan Year Book (1943) See bishop's charge to Synod.

¹¹ Diocesan Year Book (1945)

¹² Diocesan Year Book (1946)

¹³ Interview of the Revd Andrew Donald with the author, 16 March 2004. A similar testimony was given to the author by the Revd Les Hahn (then Chaplain to Monash University, Melbourne) who assisted the author part-time at St Matthew's, Ashburton, Diocese of Melbourne, 1963-69.

CHAPTER 4: ROBERT WILLIAM HAINES MOLINE



THE MOST REVEREND ROBERT WILLIAM HAINES MOLINE

ROBERT WILLIAM HAINES MOLINE

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Robert Moline was born at Sudbury in Suffolk where his father was the Rector. He was educated at the King's School at Canterbury, and went on to Emmanuel College, Cambridge. He graduated in 1912 and taught at Cranleigh School for two years before enlisting for active service in the Great War. He rose to the rank of Major and was awarded the Military Cross for gallantry, and spent fifteen months as a Prisoner of War. He was demobilised in 1919. He returned to his studies and trained for ordination at Bishop's College, Cheshunt, being made deacon in 1920 and ordained priest in 1921.¹

He then volunteered for service in Australia, and spent five years as a member of the Bush Brotherhood based in the Diocese of North Queensland, where he was subsequently Sub-Dean of St Jame's Cathedral and Archdeacon of North Queensland.

He married Mirabel Parker of Townsville and the couple made their home in the Rectory at North Padbury in Somerset. In due course, Robert Moline became Rector of Poplar in East London, where his predecessor Henry Le Fanu was once Assistant Curate. This was a difficult time in East London, when half the population was on the dole. Robert Moline was next appointed Vicar of St Paul's Knightsbridge in the West End of London. During these years, Robert Moline acted as Commissary to Bishop Robin of Adelaide, and thus kept up a connection with the Church in Australia.

Given his personal qualities and Australian experience, it was not surprising that he was considered a suitable candidate for the Archbishopric of Perth.

Archbishop Moline was not in office very long before becoming aware that the single most important task before him would be the recruitment and training of a sufficient number of candidates for ordination to meet the needs of a growing population in the Diocese of Perth, and the Province of Western Australia. But although this task was undertaken as a priority, it by no means prevented the Archbishop from paying significant attention to other aspects of Church life.

He had a particular interest in church schools, and worked hard to prevent the closing of Christ Church Grammar School in Claremont. He also played a very active role in persuading the Church to accept responsibility for Hale School, named after the first Bishop of Perth. He took very seriously his role as Visitor to each of the church schools in the diocese and strongly supported the Roman Catholic Archbishop of Perth in moves to secure state aid. A full-time Director of Religious Education in state schools was appointed in 1959, and he promoted the establishment of country high-school hostels for children who needed to live away from home to continue their education. Robert Moline had a particular interest in the new medium of television for purposes of Christian education.

Given his earlier days in Queensland, it is not surprising that Robert Moline had a strong interest in the mission of the Church. He was glad to accept responsibility from the Australian Board of Missions for the management and support of the Forrest River Mission in North-West Australia and was supportive of the establishment of the South-West Native Mission in the Province.

Archbishop Moline pressed the parishes strongly for increased giving by way of assessment to the wider work of the Church in the diocese and beyond, and in contrast to Archbishop Riley half a century earlier, he focused on his role as a spiritual leader and did not enjoy such a public profile as Charles Riley.

But Archbishop Moline is perhaps remembered most of all for his work in establishing Wollaston College and the ordination training programme the College offered. Soon after Archbishop Moline began his ministry in Perth, the Synod in 1950 passed recommendations regarding the promotion of vocations to the priesthood and the establishment of a Theological College.²

A committee to consider ways of increasing the Ordination Candidates Fund was set up by Diocesan Council on 26 November 1953, under the chairmanship of Canon (later Archdeacon) Jim Paice.³ The committee recommended that special envelopes be made available to members of parishes in which they could place an "ordination shilling" on Easter Day. It was also recommended that letters to explain the training for the sacred ministry be available to parish clergy and that there be a

lay person in each parish to promote vocations. They further recommended there be an Appeal to individuals to accept financial sponsorship of individual candidates. Some of these ideas were eventually taken on board and Canon Wilfrid Henn as Secretary made sure that everyone in the diocese who needed the information received it.

In 1952 the Synod had called upon Anglicans to encourage vocations and emphasised the roles that could be played in promoting vocations and, the particularly significant role of military chaplains connected with National Service in the Armed Forces, whom the Archbishop believed could foster vocations to the sacred ministry among the young men in their care. School and university chaplains likewise were encouraged to use their influence to this end. A committee for the Fostering Vocations to the Ministry was also established.⁴

In the previous five years, only ten Australians had been ordained, and in 1954 there were twelve men training in various colleges and several receiving private tuition from the Examining Chaplains. Up to this point there had been a steady trickle of clergy from England to Western Australia. Alfred Holland, Rector of Scarborough, WA from 1954 to 1970, and Assistant Bishop of Perth from 1970 to 1978, writes of his own experience:

During one of his recruitment drives in England I was invited to WA by Archbishop Moline. I was then serving a curacy in London having trained at Durham. I emigrated under the ten pound scheme and was one of a number who were recruited in this way. The benefit to the Diocese of Perth was that fully trained men (and some with much experience) were available at practically no cost to the diocese. Generally such Englishmen had completed a three year Bachelor's Degree and a further two year post graduate theological diploma or L.Th or whatever satisfied the General Ordination Examination requirements.

When I arrived in Perth there was a strong 'English feeling' among the clergy and some of them were major players in the diocese –

Freddy Guest, Jimmy Paice, Len Bothamley, Jack Pickerill, John Thompson, Charlie Walsh, Ralph Hawkins – some of whom had arrived in the late 30's and 40's. Not all others so recruited stayed the course. A number unable to cope with WA conditions returned home after the mandatory five years.⁵

Moline raised the subject of vocations as a matter of urgency to the Synod in 1953. In that year, the Synod reiterated the Archbishop's call for fostering vocations and went on to resolve that a fund be set up for the establishment of a Theological College, and that the Appeal be instituted with the transfer of £1,000 from the Ordination Candidates Fund to form the nucleus of a Building Fund. It was further resolved in December 1955 that a Theological College committee be established to oversee the Appeal and the construction of the College in due course. The committee was to consist of Canon R G Hawkins, the Revd S H J Best, and Professor Mervyn Austin of the University of Western Australia. At the meeting in March 1956, Archbishop Moline was not prepared to accept suggestions to add other names, believing that the committee of three was working with great efficiency. On 5 April, 1956, the Archbishop was asked to accept responsibility for the appointment of a Warden of the new Wollaston College, but to do so without accepting financial responsibility at this stage! In June 1956, Diocesan Council wanted to discuss a Constitution for the College, but the Archbishop was minded to leave this matter to the Wollaston Council itself.⁶

In July of that year, the City of Perth was approached for a suitable site and agreed to sell five acres to the Diocese of Perth for £1,000. The building in due course was begun, but not without some questions being asked in Diocesan Council as to why the lowest quote was not accepted, and the contract given to AT Brine & Sons of Claremont. The Archbishop very politely told his questioners that this too, was a matter for the Wollaston College Council.

The development of Wollaston College has been continuous and change has been a recurring theme of the College story. In 1962, a decision was taken to build three cottages for married students. Archbishop Moline was not keen on the growing demand for training for mature married students, but accepted that there was a

certain inevitability about it. It was planned for the interest on the money raised to build the new cottages to be covered by rentals to the students, and the Diocesan Council provided a loan to Wollaston College of £12,000, with the diocese guaranteeing the payment of interest on any other monies borrowed.⁷

The minutes of the Perth Diocesan Trustees for this particular period have few references to Wollaston College or ordination training.⁸ In the days before the College was established, there are references to the lease of 9-11 Aberdeen Street, Northbridge, to the College to house candidates while the College at East Claremont was being constructed, and there was some anxiety about the use of interest on the Wollaston College Building Fund being used at this time to maintain the Aberdeen Street property. But otherwise, references to the new College are few and far between, and obviously the Archbishop expected Diocesan Council and Trustees to rubberstamp decisions made by the Wollaston College Council.

The story of the successful Appeal to build Wollaston College has been well told by John Smith⁹. What follows is a summary of the more significant events in the foundation of the College.

The *West Anglican* supplement in February 1963 noted that Archbishop Moline had toured the state of Western Australia with Canon R G Hawkins (to become bishop of Bunbury in 1957) securing generous financial support so that the construction of the College was able to begin without delay.

A highlight was the Founders Dinner held at the Hotel Adelphi in Perth on Friday, 12 October, 1956. A toast to Wollaston College was proposed by His Excellency the Lieutenant Governor with a response given by the Archbishop of Perth. Canon R G Hawkins then expressed thanks on behalf of the Council to benefactors and founders.¹⁰ A total of £107,987 had been subscribed, leaving just over £42,000 still to be raised. The shortfall proved to be an inhibiting factor in the early years, but it did not deter the diocese from commissioning architects, approving the plans, and declaring the site in readiness for building.

Just a month prior to the successful conclusion to the Appeal phase, the City of Perth celebrated its Centenary in conjunction with a Thanksgiving for the Centenary of the Diocese of Perth. The Lieutenant Governor and the Premier of Western Australia were both present, together with the Archbishop of Perth and other representatives of the diocese. The attractive programme featured an excerpt from the Letters Patent of Her Majesty Queen Victoria dated Tuesday, 23 September, 1856 and published on that date in *The Western Australian Government Gazette*.

It read as follows:

Moreover, we will grant by these presents that the said Bishop of Perth shall be a Body Corporate and do ordain, make and constitute him to be a perpetual corporation and to have perpetual succession, and that he and his successors be forever hereafter called or known by name or title of the Lord Bishop of Perth.

And we do further by these presents ordain and constitute the Town of Perth to be a Bishop's See and the Seat of the said Bishop And we do ordain that the said Town of Perth shall Henceforth be a city and be called 'The City of Perth'.¹¹

This dual celebration observed near the opening of John Wollaston Theological College was certainly a plus in terms of public relations.

It is perhaps appropriate at this stage to reflect on some of the hopes Archbishop Moline had for the new College. He wrote of his vision in the "*West Anglican*" newspaper. He spoke of his hope that the College would be free from all party bias, neither "high" nor "low", but a place where men would learn to be tolerant and train for the ministry of a Church which is both Catholic and Protestant. He wanted his ordinands to inherit a well-balanced expression of the truth and to preserve balance for the unity of the Church. Church growth was never far from the Archbishop's mind. In the year of the foundation of the College, he wrote as follows: "In order to retain its influence in the nation's life and to secure our heritage of faith and freedom from the menace of materialism, the Church must keep pace with the growth of the State.

Manpower is the key to the Church's task. The need is for Western Australians, home bred and home trained". The Archbishop went on to say that a motive for giving to the Wollaston Appeal was to "help keep this country Christian"¹². Even at this early stage, there was talk of providing places for students from the Asian region, a sentiment that Moline's successors, George Appleton and Geoffrey Sambell were both supportive of.

It is interesting to note that in the years between the closure in 1929 of St John's Theological College in Perth and the opening in 1957 of the John Wollaston Theological College, forty-nine men were sent to the Eastern States to receive theological training. They attended the following colleges:

St Barnabas's College, Adelaide (23)

St John's College, Morpeth (14)

St Michael's S.S.M., Crafers (6)

Ridley College, Melbourne (3)

St Francis's College, Brisbane (2)

Moore College, Sydney (1)

The First Principal

Archbishop Moline, with the backing of the Wollaston College Council, appointed the Revd (later Canon) Claude Anthony Pierce OBE, MA, BD who came from the post of Chaplain to Magdalene College, Cambridge, to be the first Warden of Wollaston College. He brought with him a gift of 4,500 books to begin the College library. These were exciting days for the Anglican Province of Perth, and there were great hopes for the future, not least for an adequate supply of clergy for the Province of Western Australia. Tony Pierce was aged 36 years and he arrived with his wife and three children. He had had a varied life as soldier, Cambridge Don, and as priest in Norfolk. A very full resume of his career as a student and soldier was set out in the Diocesan news paper¹³. Bishop Holland writes of this period:

In 1956 there was a change of policy. Robert Moline decided to build Wollaston and train men from WA at their own theological college. It had happened before (St John's). An Englishman, Tony Pierce, was

appointed as Warden and it is my recollection that a significant number of men came forward. I am not sure whether the England recruitment field dried up – Norman Apthorp and Ernest Gundry came in the late fifties and there may well have been others – or whether it was a policy of principle. Certainly there was a minority opinion that training WA men in a WA theological college to serve in WA parishes would produce an introverted and mono-cultural clerical team which would not be good for the Church. I have no recollection of selection processes at this time.

A number of Wollaston-trained men served in Scarborough as assistant clergy – Keith Wilson, Kingsley Sinclair, Ken Broadbent, Idris Jones, Terry Curtis, as well as John Bowyer (Morpeth) and Peter Mold (Lincoln). Pierce was an excellent teacher and his personal life of dedicated priesthood rubbed off on his students. He was a great choice. The calibre of the men themselves varied. If they were selected originally because they were good human beings then invariably they would become good parish priests. The Wollaston men were well trained in the disciplines of the priestly life and were willing to work hard. They accepted readily the daily Eucharist and round of Offices.¹⁴

The original intention at Wollaston was that students should complete the Licentiate in Theology in their first two years in residence and spend a third year either studying for Th.L Honours in the third year, or else begin to study in that year for an Arts Degree at the University of WA. However, this was revised in time so that spread throughout the three years would be training in the practicalities of ministry. There was a great deal of discussion about how the College should operate and an interesting article in the *West Anglican*¹⁵ outlined a new programme to begin in 1960. The idea was that students would take lectures in the evenings while going out to paid employment during the day, thus taking two years to complete the first year. Another pressure on the programme was the need to accommodate married students. As noted earlier, the Archbishop was not as sympathetic to this as was the Warden, the Archbishop believing that if aspiring doctors and lawyers and teachers

went to university soon after leaving school, why should not aspiring clerics not do the same? But society was changing, and few young men were prepared to commit themselves to a lifetime of ministry in the Church until they had found their feet in the world. But as Archbishop Moline's Foreword to "*Four Bishops and their See*" shows, he was better at looking back than he was at looking forward.¹⁶ In future things were not going to be quite the same. An illustration of this is the anxiety of the Archbishop to see that a worthy Chapel was built at Wollaston and the early drawings of a most elaborate structure suggest something more fitting to the nineteenth century than to the twentieth century.¹⁷ The Chapel eventually built was certainly a building for the future. Almost frenzied recruiting campaigns were held to find students for the new College, but by 1961 only ten men had passed from the College to be ordained to work in the parishes which meant that only one-third of the projected student body had materialised. Yet there was a number of married students preparing on a part-time basis, and three houses for married candidates were opened on the campus in 1963. A Vice-Warden, in the person of the Revd John Abraham, was appointed in that year. Archbishop Moline had resigned in 1962, having achieved the completion of the College, but his hopes for younger university-trained priests were not realised.

A meeting of the Professorial Board of the University of Western Australia on 21 March 1962, in the very year that Moline resigned, a decision was taken to recommend to the Senate that studies in Comparative Religion be included in courses offered in the Faculty of Arts. It was noted that for reasons of academic propriety, the initiative should come from within the University, rather than from outside religious bodies. The rather ambitious plan was to establish a Chair of Theology in the 1964-1966 Triennium. Approval in principle was recorded in the Senate Minutes for 1962.¹⁸ Then the saga begins.

There are four very thick files of related correspondence in the University Archives, covering inquiries of other Universities in Australia and abroad, and including much unsolicited correspondence from Church leaders and other interested persons. The debate raged for fourteen years!

Finally, the Professorial Board resolved that no further action be taken.¹⁹ A proponent of this unsuccessful move to embrace divinity studies was

Professor Mervyn Austin, Professor of Classics, who was himself a Bachelor of Divinity of the University of London. His original intention as a young man was to seek ordination, but his studies in Ancient History and Classical Languages led him into an academic career. In conversations with this researcher Mervyn Austin expressed his disappointment that things had gone that way.²⁰

There are no doubt many reasons for the failure of this proposal. One significant difficulty was the sectarianism of the day. Archbishop Prendiville, Roman Catholic Archbishop of Perth, had opined that the only way forward was for different Church Colleges such as Wollaston College, Mt Claremont (Anglican) and St Charles Seminary, Guildford (Roman Catholic) to do the teaching with the University attending to the examining. Otherwise, there might be the intolerable situation whereby Protestant scholars might sit in judgment on Catholic theology and vice-versa!

But this may not have been the only reason the proposal lapsed. Reading between the lines of the Minutes of the Professorial Board during the fourteen years of deliberation one suspects there were some personality clashes. The researcher is left with the feeling that some Professors would never have voted for the proposal if certain of their colleagues were the proposers.

By 1976, everyone seems to have had enough. On 24 November 1976, the Professorial Board resolved that no further action be taken. There the matter was to rest until the sixth Archbishop, Peter Frederick Carnley, was appointed in 1980. He was keen to see University level studies in theology as an integral part of clergy training in the Diocese of Perth. His successful overtures to Murdoch University were to lead to new possibilities, but that is a later development we shall explore in due course.

The Archbishop and his Clergy

It seems to have been the usual process for those enquiring about Ordination to be interviewed in person by Archbishop Moline and by one or other of his Chaplains. In the years prior to the founding of Wollaston College, candidates were allowed to study at the Theological College of their choice. In most cases the diocese paid the

College fees.²¹ Students had a variety of experiences during training – some were at Cambridge, others at a Seminary run by a Religious Order in Adelaide, and others attended Colleges in the Eastern States.

Despite his published comments, there seems to have been a definite preference on the part of Archbishop Moline for candidates of an Anglo-Catholic bent, that is for those who valued the age-old tradition of the Church rather than the principles of the Reformation. Robert Moline was of the former kind and often celebrated the Eucharist on weekdays at the Cathedral.²² One candidate who later became a senior priest in the diocese was rejected by Archdeacon Ralph Hawkins acting as Administrator, and later by Archbishop Moline who declined to advance him to the priesthood. The only apparent reason for this was the evangelical zeal of the Ordinand, later welcomed back to Perth after Ordination in Melbourne.²³ Contact between the theological students and the Archbishop was intermittent. Some students of that era note that they were never invited to meet with him when they were at home in Perth for vacations.²⁴ One remembers having an end-of-year interview with the Archbishop but that seems to have been exceptional.²⁵ Many agree their association with the Archbishop during their training was of little consequence. Ordination was, however, a memorable experience for all of them.²⁶ Post ordination or In-Service training was minimal and depended mostly on the inclination and skill of the supervising parish priest.²⁷ Contact with the Archbishop and assistant bishops seems to have been more appreciated in the post-Moline years.²⁸

The personality of Robert Moline does not seem to have intruded much into the consciousness of his clergy and ordinands. He seems to have been a quiet traditionalist who may have preferred the Oxbridge model of clergy training, but who had come to terms with the reality that a general theological course was needed in a Perth-based theological college. He was keen to preserve a Catholic tradition, but was somewhat more flexible than many of his advisors. He was held in great affection by clergy and people alike and seems to have perpetuated a sense of association between the Church in Western Australia and the mother Church of England. Moline's influence on the training of candidates for ordination can be discerned by his choice of the three persons who made up the committee of

Wollaston College²⁹ and of Anthony Pierce as the first Warden. Much was achieved by these men of great ability with the Archbishop's solid support.

As to the quality of the training at Wollaston College, staff members lament the lack of academic manpower and resources and suggest that Tony Pierce did a good job in difficult circumstances. They expressed doubts that Robert Moline was a significant influence. The selection process may not have been vigorous enough and students needed to be of above average ability to get the most out of the training offered.

However, with the support and encouragement of the Archbishop a beginning has been made to train ordination candidates in their home state. There was a degree of justifiable pride in this achievement on the part of committed members of the Anglican Community in Perth.

¹ A comprehensive account of the life and work of Robert Moline by J.H.M. Honniball is given in a Supplement to the Diocesan Newspaper which marked the retirement of the Archbishop in 1962. Held in Diocesan Archives. A copy is in the Battye library.

² Diocesan Year Book 1953

³ See Diocesan Council Minutes of 26 November, 1953. (Anglican Church Office).

⁴ a) Minutes of this committee are in Doncaster E.W. (2004)

b) The proceedings of Synod in 1953 record a Resolution as follows regarding Ordination Candidates:

- To seek the cooperation of headmasters and clergy to teach young men about vocation.
- To encourage a greater use of the Ember Seasons for prayer for vocation.
- To exalt the faithful to generous giving in support of ordination training.
- To build up a stronger Ordination Candidates Fund.
- To encourage prayer week by week for the increase of the sacred ministry. (Diocesan Year Book 1954)

⁵ Letter written to the author by Bishop Alfred Holland, October 2003.

⁶ Diocesan Year Book 1956.

⁷ Diocesan Year Book 1962.

⁸ Perth Diocesan Trustees Minutes, Anglican Church Office, Perth.

⁹ Smith.J : "A Native Born Clergy of Our Own", Unpublished MA Thesis, University of Western Australia, 1994.

¹⁰ Programme for the Dinner is among the papers of R.W.H Moline held in the Battye Library, Perth.

¹¹ Reprinted in the above Programme.

¹² See June 1956 issue of the "West Anglican", Anglican Church Office, Perth.

¹³ See article in above issue of the "West Anglican" (109).

¹⁴ Letter written to the author by Bishop Alfred Holland, October 2003.

¹⁵ See "the West Anglican", February 1960, Anglican Church Office, Perth.

¹⁶ See Bibliography for F. Alexander Four Bishops and their See.

¹⁷ An Appeal Brochure (1962) includes a description of the contemporary final design by Julius Elischer - In possession of the author.

¹⁸ See Senate of U.W.A. Minutes, Resolution 96 of 30 April, 1962. Further discussion ensued on 25 June, 1962, see Resolutions.

¹⁹ See Professorial Board Minute Book, Resolution 267 of 24 November, 1976.

²⁰ Professor Austin was a regular worshipper at Christ Church, Claremont, WA when the author was Rector 1974-82.

²¹ See Survey MB, 1-4.

²² Interview with the Revd Andrew Donald, 16/03/04.

²³ Survey MB 4.1.2 and 4.1.3.

²⁴ Survey MB, 5.2.

²⁵ Survey MB, 5.5.

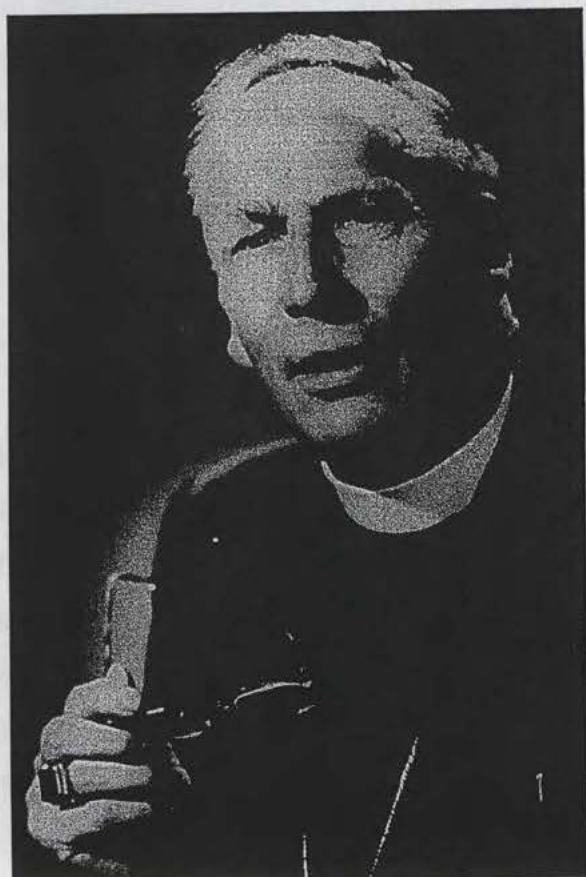
²⁶ Survey MB, 7.1-7.5.

²⁷ Survey MB, See Questions 8-12.

²⁸ Survey MB, Questions 13 and 14.

²⁹ R. Hawkins, J. Best and M. Austin

CHAPTER 5: GEORGE APPLETON



GEORGE APPLETON

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The enthronement of George Appleton as Archbishop of Perth was notable in that this was the first time that such an event was televised, and no doubt many thousands witnessed the event besides those who packed St George's Cathedral on 12 August 1963. When the Archbishop-elect knocked three times on the West Door of the Cathedral, as is the custom on such occasions, he used a block of jarrah reputed to have come from the tree under which was conducted the first Anglican church service of Morning Prayer.¹

The new Archbishop took as his text 2 Corinthians 2:16, where Paul asks the question "Who is sufficient to these things?" Appleton related how the Archbishop of Canterbury had taken him aside on the occasion of his consecration as a bishop and had commended to Appleton the motto "Festina Lente", taking this to mean "attempt less than is expected". He was counselled that his task as Archbishop of Perth would be more exacting than he imagined and that in consequence he should leave room in his diary to deal with the unexpected, and he ought to try and do his duty in a seemingly unhurried way so that people would learn that there was quietness at the centre of his life. George Appleton, who was always deeply committed to the spiritual journey, took this advice very much to heart.

His first Synod followed almost immediately his enthronement. There was a number of major decisions taken, not least it was resolved that steps should be taken to appoint a coadjutor or assistant bishop, and that there should be set up a Board of Religious Education to plan programmes for lay people.²

These were heady days for the Anglican Church worldwide, as the Perth events were virtually on the eve of the Anglican Congress in Toronto in Canada, which adopted the "MRI" Programme for the Communion, which emphasised mutual responsibility and inter-dependence. More than 15,000 people attended the Anglican Congress, including Canon Tony Pierce, the first Warden of Wollaston College. The Congress was significant because it was a world-wide event, including lay representatives from every Anglican Province, which marked the Congress out from the Lambeth Conferences, which were made up entirely of bishops. Australian Anglicans were

accustomed to lay people sharing with clergy and diocesan bishops in the government of the Church through Synods, which were anciently the forerunners of the parliamentary system in vogue in practically every part of the British Empire. It would take some time before the contribution of lay people towards important decision making was taken seriously. The views of the Archbishop, in particular, were very influential in the way men were called, prepared and deployed following ordination.

Appleton was all for a changing ecclesiastical environment. In addition to his concern about spirituality, he also had a passion for ecumenism, and for inter-faith dialogue, and was very much in favour of the ordination of women, all of which made him somewhat avant garde in his time. Indeed, his breadth of experience and interests quickly won over those who criticised the appointment of yet another Englishman to be Archbishop.

The *West Anglican* (a forerunner of *The Anglican Messenger* of later years) reports the first ordination conducted by Archbishop Appleton when he made David Prescott and Michael Painter deacons, both members of families which had made significant contributions to the life of the Church in Western Australia. The Principal of Wollaston College reported to Perth Synod on his visit to the Toronto Conference by stressing that, in order to be mutually responsible and inter-dependent, the Church must improve its performance in the area of serving the community and of listening to those outside the Church. The *West Anglican* in the December issue of that year reported the choice of the then Archdeacon of Perth, Brian Macdonald as the first Coadjutor bishop.³

George Appleton took up duties soon after Wollaston Theological College was built, and to complete this project with an appropriate Chapel quickly became a top priority. Numbers offering for ordination remained steady, and in 1964 there were fourteen students in training and more applicants waiting to be processed. Not only did Archbishop Appleton press the parishes for gifts to erect the Chapel, he made no secret of his intention to encourage ecumenical cooperation in the whole area of training for the ministry.⁴ At a meeting of the Australian Council of Churches held in Melbourne in February 1964, Archbishop Appleton noted that the Presbyterian,

Methodist, congregational churches were seriously considering taking episcopacy into their Church structures, and he urged Anglicans to take seriously the challenge to adopt the eldership developed in the Presbyterian Church, into the Anglican system.⁵

The Rt Revd Brian Macdonald was consecrated on 24 February 1964, to be assistant bishop and he was to play a role in the development of the way men were to be trained for the Diocese of Perth. The *West Anglican*, in May 1964, reported that there were already Anglican Worker Priests, that is, priests who earned their living in other professions and occupations, but gave some of their time to priestly ministry in parishes and institutions.⁶ The new Archbishop was also enthusiastic about a scheme to develop a team ministry in the Eastern Wheatbelt of Western Australia, with the leadership of a team based in Kellerberrin. The Revd (later bishop) Bruce Rosier assumed responsibility for this development and was keen to promote ecumenical cooperation, so that all the people of the Wheatbelt would all be served by the minister of one church or another.

A Supplement to the *West Anglican* dealt with the work at Wollaston College in preparing men for ministry. The wife of the Warden, Melissa Pierce, provided an article on the "Aberdonians", or the first students, who were receiving instruction in Aberdeen Street in Northbridge before the new College buildings were opened. Other articles reflect an appreciation of Wollaston College as a dynamic community producing priests of considerable ability.⁷

Archbishop Appleton adopted a five-year plan of development for the diocese, and in that period, called for forty more priests to be found, trained and ordained. In 1965, ten new deacons were ordained, and in his Synod Charge of that year, the Archbishop claimed that all clergy positions within the diocese were filled. He also revealed that there were still priests in England hoping to migrate to Western Australia. With all this enthusiasm for the calling, training and ordaining of suitable candidates, there was also a strong influence on developing lay ministry. The General Board of Religious Education, had adapted a programme from the Episcopal Church of the United States of America, which focused on what were called "Parish Life Conferences". These conferences at the parish level sought to help parishioners

grasp that the fundamental need of a human person was to love and to be loved, and that parish communities were meant to make such an experience possible. Mr Val Brown, the Director of G.B.R.E., visited Western Australia to promote this movement, and was enthusiastically welcomed by the Archbishop and his senior staff.⁸

There were some fine academic performances by students of Wollaston College at this time. On no less than three occasions between 1962 and 1967, a student from Wollaston College topped the annual Licentiate in Theology examination, conducted by the Australian College of Theology. From 1967 onwards, the Presbyterian and Methodist training programmes were shared with the Anglicans, and vice versa. Although the differences in curriculum made for problems, yet the experience strengthened the desire to seek for university validated courses in Theology, and a consultation between the Anglican, Presbyterian and Methodist Churches was chaired by the new Archbishop.⁹

Early in his work at Wollaston, Canon Tony Pierce prepared a proposal for Biblical Studies to be taught and examined at the University of Western Australia. But the suggestion was premature, with University opinion very much divided. In 1966, the Anglican Synod urged UWA to establish a Chair of Theology, but the only achievements were the inauguration of an annual lecture, and the appointment of University Chaplains, made possible by the generosity of Sir Thomas Wardle, best known as the founder of the "Tom the Cheap" grocery chain.

World-wide the 1960s were a period of theological ferment. The publication by Bishop John Robinson of his book *Honest to God*, challenging traditional ways of thinking about religion, led to a deep rift between Evangelical Conservatives and Liberal Catholics within the Anglican fold. The unrest was seen by many to be undermining the recruitment of clergy and Archbishop Appleton shared his conviction that this was so in his charge to Synod in 1967.¹⁰

This was also a time for experiment with liturgy and church architecture. The proposed Cathedral for Geraldton and the Chapel at Wollaston College are two examples of buildings designed for flexible liturgy, symptomatic of a radical rethinking

of Christian ministry. In 1968, the Archbishop reported to Synod on discussions at the Lambeth Conference about the ordination of women. He reported that opinion was divided, and that the Conference had resolved that the theological arguments were inconclusive, one way or the other.

In the area of non-stipendiary ministry, one of the first "Worker Priests" in the Province of Western Australia was the Revd John Redway, who trained as a Civil Engineer before studying Theology, and after ordination in the Diocese of Bunbury, went back to his engineering profession while seeking to serve the Church in North West Australia as a non-stipendiary priest, first at Port Hedland, then at Mount Goldsworthy and later at Carnarvon and Geraldton. Another example was the Revd (later Archdeacon) David Ingleson, who had been trained as an accountant and, following ordination and a curacy, spent part of his working life as an accountant, whilst also serving the Church as a priest. In Perth, the Archbishop set up a group made up of Canon (later Archdeacon) Jim Paice, Canon Tony Pierce, the Revd (later Archdeacon) Ron Edwards, and Sir Stanley Prescott, the then Vice Chancellor of the University of Western Australia, and charged them with responsibility for preparing an appropriate course of preparation on a part-time basis for those who would serve as non-stipendiary or auxiliary priests, outside of their paid employment. The topic of auxiliary ministry deserves separate treatment, because different Archbishops took up different positions, and we will come back to that topic later.¹¹

Two students at Wollaston College during the time of Archbishop Appleton are agreed that their formal preparation left much to be desired. There was an emphasis on theological study and on formal liturgy but little emphasis on mission and outreach into the community and virtually no development of leadership skills.

One student saw a great deal of the Archbishop while he was negotiating with him for permission to marry while still a student, and as a result reaching agreement that he should be a self-supporting (non-stipendiary) priest and earn his living in an accountancy practice.¹² He found the Archbishop very supportive and also found his supervising rector strongly supportive and rated Archbishop Appleton highly among the three Archbishops under whom he served.

Archbishop Appleton may not have been "hands on" in the training of his ordinands, but it would seem he was available to lend his support when it was needed, and flexible in dealing with particular problems. The somewhat fluid situation as far as training for ordination was concerned was not going to last. Different policies would soon be on the drawing board.

All in all, the openness of George Appleton to change was making possible new beginnings. On the 14 November 1968, Archbishop Appleton announced his resignation as Archbishop of Perth and his acceptance of an offer from the Archbishop of Canterbury to become the Archbishop in Jerusalem. Appleton had been persuaded by Canterbury's regard for his (Appleton's) experience in ecumenical affairs and inter-faith dialogue as providing him with an appropriate background for what would be a very difficult task.¹³

A great deal had been achieved in terms of the development of ordained ministry during the tenure of Archbishop Appleton. As early as 1964, he urged Synod to take note that there was a desperate shortage of clergy. If the Church was to grow and expand, it was imperative to complete the Chapel and other works at Wollaston College, which was in due course achieved. He had introduced the notion of supplementary ministry, and in his Charge in 1967 he urged upon the laity that they should have a greater concern for the health and well-being of the clergy, who often worked long hours with little reward. Archbishop Appleton drew attention to the fact that "older men", as he called them, in their thirties, were experiencing a vocation to ordained ministry. He also actively promoted the work of the deaconess Order, and licensed three deaconesses in Perth in the persons of Joyce Polson, Angela Gayford and Dorothy Genders to preach, baptise and assist with Holy Communion which was at this time somewhat radical¹⁴

George Appleton had strongly supported moves at the Lambeth Conference to open the diaconate to women, and to encourage the Church to consider the possibility of women in the priesthood.

Following the departure of Archbishop Appleton, the Diocese of Perth was administered by Bishop Brian Macdonald, who had obviously wrestled with some of these new ideas as Chairman of the Wollaston College Council. George Appleton had opened up all kinds of possibilities, but had not been in office long enough to see them all translated into action. Bishop Macdonald obviously visualised a new Archbishop with different attitudes and counselled Diocesan Council to "recognise the complexity of the subject, and to be patient and careful in reaching conclusions on which important decisions will have to be taken when the time comes".¹⁵ There were many in the diocese who believed that the Church was on the cusp of change, and that it would be for the new Archbishop to see changes made. The ministry of George Appleton came to an end after six years, the shortest term of office so far of an Archbishop of Perth.

The next Archbishop, as we shall see, was his own man and was certainly keen to see changes made, but they were not necessarily the changes envisaged by his predecessor.

¹ The West Anglican, September 1963, Vol 9 No 96.

² Diocesan Year Book, 1963.

³ West Anglican October 1963. Vol 6 No 97.

⁴ Diocesan Year Book, 1963.

⁵ West Anglican December 1963, Vol 6 No 99.

⁶ West Anglican May 1964, Vol 6 No 103.

⁷ West Anglican December 1964. Supplement to Vol 6 No 10.

⁸ See 6 above.

⁹ See 7 above

¹⁰ Charge on "Work and Health of the Clergy" in Diocesan Year Book 1967.

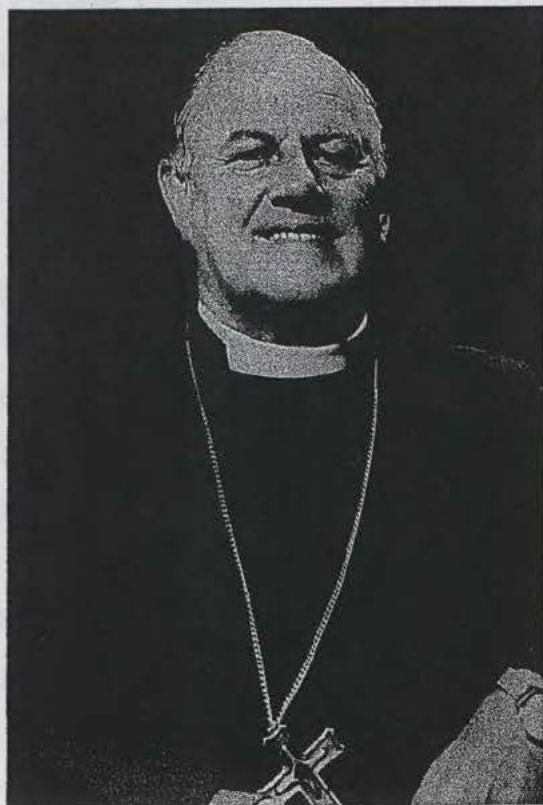
¹¹ Anglican Messenger (successor to "West Anglican") in August 1966.

¹² See Survey A.B.5.

¹³ Anglican Messenger December 1968.

¹⁴ See Photograph in Tonkin, J (2001) Cathedral and Community UWA Press, Perth p147.

¹⁵ Charge to Synod in Diocesan Year Book for 1969.



GEOFFREY TREMAYNE SAMBELL

CHAPTER 6 - GEOFFREY TREMAYNE SAMBELL

Bishop Brian Macdonald as Administrator of the diocese following the departure of Archbishop George Appleton proceeded with caution as we have seen in dealing with discussion on the future of Wollaston College. The Principal, Canon Tony Pierce, visited the United Kingdom in 1969 to get the feel of Clergy Training in the Church of England. Judging from the special article in the *Anglican Messenger* written some years later¹, Pierce himself had premonitions that the future was to be far from clear. He writes: "In 1968 the mood of the Church favoured rejecting the traditional patterns of training for the ministry as being insufficiently relevant. The diocese (of Perth) embraced this mood and started thinking how it could implement this feeling in the way in which Wollaston was used".²

Geoffrey Tremayne Sambell had the distinction of being the first Archbishop of Perth who was born in Australia. He was ordained in Melbourne after preparation at Ridley College and ordained priest in 1941. After a brief Curacy at East Malvern, Sambell became an Army Chaplain and served with great distinction in Papua New Guinea. On his return, he became assistant priest at St Mark's, Camberwell in Melbourne on a part-time basis while he took advantage of the rehabilitation scheme for ex-servicemen and completed an Arts degree at the University of Melbourne. He developed particular skills in welfare administration, and was actively involved in promoting pan-Anglicanism as the Officer in the Australian Church for "Mutual Responsibility and Inter-dependence in the Body of Christ". Sambell became a Coadjutor (assistant) Bishop of Melbourne in 1962 and was installed as Archbishop of Perth in 1969.

One of the pressing problems facing the Archbishop was the need to attract suitable ordination candidates. He noted with some disapproval the tradition of importing priests from England, and was unimpressed by the Theological Training Programme at the recently built Wollaston College. He seems to have been shaken by the realisation that Western Australia was seemingly isolated from the rest of the National Church. Interestingly, Archbishop Le Fanu is reported to have made almost the same comment in July 1937! "I do not want a Theological College because Perth is so cut off from the rest of Australia"³ The new Archbishop did not leave the

Diocese of Perth in any doubt as to his (the Archbishop's) thoughts on the future of Clergy Training. His first Synod Charge in 1970 was something of a manifesto on the training of clergy. Sambell declared there was a need to look afresh at theological training, to widen and extend its scope and to use the facilities available through the whole Australian Church.⁴ While it was true that there was a Commission on Ministry and Training of the General Synod of the Australian Church, it was perhaps wishful thinking, given the wide diversity of theological outlook in the Australian Church, to imagine that anything like a national programme for clergy training could possibly come into being. However, Archbishop Sambell went on to set out his vision of candidates spending two or three years at a college in the Eastern States, then returning to Perth for one year's intern training at Wollaston College. Ordinands would have the conventional primary education in theology, and a year's reflection in community whilst being exposed to a variety of ministry situations thus learning to relate theology to ministry on the ground.

A report based on a questionnaire responded to by twenty lay people and twelve clergy was being considered before Sambell's arrival on the scene. It has as an appendix a description of the Intern System which is pure Sambell.⁵ Indeed the copy in the Wollaston files is covered with comment in the Archbishop's own handwriting and unhappily a good deal of this is illegible! But the report provided the Archbishop with a springboard to which he could add something of his own vision. He called together a working party with himself as chair. Membership included Bishops Macdonald and Rosier, Canon Tony Pierce, Dean John Hazelwood, Archdeacon Alfred Holland (all members of Diocesan Council) together with Professor Geoffrey Bolton, Mr Ken Parker, Mr Ted Styles and the Reverends Ron Edwards and Tony Bolt (Wollaston College Council) and the Archbishop's Examining Chaplains who were then the Reverends Vincent Weare, John Abraham and Archdeacon Jim Paice. This was a very comprehensive mix and the diocese would certainly have had to take any recommendations it chose to make with the utmost seriousness.

The statement of this policy took several forms including the Report of the Working Groups a Memorandum for Wollaston College Council, a press release for

the media, and a special version for Church Media.⁶ The report proper spelt out the underlying philosophy.

The report begins with the first principles. All members or ministers of the Church need to grow and develop as Christians. The object of the Christian journey is to become a God-filled person who lives and witnesses to the fullness of life in Christ through which all can gain a deeper and richer understanding of God. This might be gained through the study of Holy Scripture and church tradition and by experience in daily life. But the problem, the report suggests, is that it's easier to know the Christian talk rather than undertake the Christian walk.

Ordinands need to show evidence of a relative maturity of character. Inner security, the ability to cope with difficult situations and a good connection between heart and mind were all seen as essential. In the best sense those ordained should show evidence of a professional attitude and need to have acquired a necessary knowledge as well as a professional competence in ministry. Further training would be needed to exercise ministry in specific areas such as rural ministry or industrial chaplaincy or in Christian education.

The members of the committee believed there would need to be a very considerable review of the professional training and examining provided by the Australian College of Theology and the Melbourne College of Divinity and other bodies who set theological examinations. Added to theological studies should be a proper study of humankind and the world so that ministerial studies would not be isolated from other areas of knowledge such as philosophy and the social and natural sciences. The other point in this connection was that theological students should stay in touch with the realities of life in their local parishes during their period of training and that they would be able to relate religion to life.

Another important area of concern was for the personal care and nurture of the students. The committee recognized that basic theological training would lead some candidates to a higher level of competence than others, and that the various colleges and programmes were suited to different candidates at different levels.

But the heart of the report concerned the concept of the "Intern Year". After basic training the ordinands would be made deacons and undertake a year of practical experience with time and opportunity for theological reflection in different areas of ministry. They would spend this year in residence at Wollaston College if this was at all possible under a Warden chosen for this particular task. He would also be involved in clergy-in-service training and with the development of lay training. He would need to have an ecumenical outlook and keep in touch with developments in other denominations and also with secular educational institutions. The fundamental recommendation was that Wollaston would cease to offer theological studies in the conventional sense for a period of five years and that this decision be reconsidered in 1973 or 1974 when the number of ordination candidates might well have changed.

So in summary, the steps of training of ordination to the sacred ministry would be as follows:

1. The selection of mature and capable men.
2. At least two years basic theological study at a college interstate suited to the individual leading to a minimum standard of the Diploma in Theology of the Australian College of Theology.
3. An "Intern" year.
4. Ordination to the diaconate for at least the term of the intern year.
5. The provision of a senior priest to provide continuing personal concern and friendship for each candidate.
6. Regular in-service courses be provided for all those already ordained.
7. Let Wollaston College become the centre for Intern training, clergy in-service education and training for lay ministries that under the direction of the college council it would serve the diocese, the Province and the whole Australian Church as fully as was possible.

The Intern Year would have a programme of three days (and Sundays) the deacons would spend in placement, with one day in group reflection and a day for preparation with one day off each week. Placements were to include schools, hospitals, prisons and rural and urban parishes.

This action taken by the Archbishop with the backing of Diocesan Council, whose members had either been persuaded by his arguments or impressed by his forceful advocacy or perhaps both, had a number of important consequences. The Chancellor of the diocese had framed the proposals in the form of a statutory resolution to be debated and passed at Synod. It had the effect of suspending the John Wollaston Theological College Statute 1956-1959 for a period of five years, and set up a new Committee with a threefold responsibility. It was to consult with the wider church on clergy education, to manage the Wollaston property and to report annually to Synod. It was duly passed by Synod in 1970.⁷ Implied in all of this was, of necessity, the acceptance of the resignation of the Revd Canon Anthony Pierce OBE MA BD who had come to WA from Magdalene College, Cambridge in 1957 and had served faithfully and conscientiously for more than twelve years as foundation Principal. We have noted that Pierce himself had some concerns about the future direction of theological education, and was not altogether surprised by the changes. He had, in fact, intimated acceptance of a position at the University of Western Australia but had agreed to stay at his post at Wollaston until the Th.L. teaching programme concluded. Sambell's biographer, Anne Porter, makes the comment that "many Anglicans considered that Sambell treated him shabbily although Pierce made no complaint".⁸ Geoffrey Sambell was critical of people he thought of as intellectuals, and someone like Tony Pierce with intellectual accomplishments and a Southern English accent would not have been an easy person for him to relate to. In this connection Anne Porter's comment that Sambell was "at times ruthless... while at others he was a generous caring pastor"⁹ might seem relevant. It should be noted, however, in the face of such comment that Pierce never complained about the turn of events, and as we have seen had his own reservations about the inherited pattern of clergy training. Indeed Pierce advanced the opinion that Archbishop Appleton had begun to see that Wollaston was something of a white elephant.¹⁰

But not everyone was pleased with the projected changes. People in Western Australia have not always appreciated "wise men from the East". And some of the imports from the Church of England were also upset. The Revd Canon Wilfrid Henn wrote to the *Anglican Messenger* reminding readers of the Wollaston College story. It was, he wrote, intended to be a Provincial College for all

four dioceses (Perth, Bunbury, North West Australia and Kalgoorlie). He believed the changes proposed represented a breach of faith with the college benefactors.¹¹

However, the Archbishop and his Diocesan Council prevailed and the changes proposed came into effect. At the same Synod in 1970, Synod recorded its appreciation of Canon Pierce's work as Warden.

How did the new programme work out?

According to the responses from ten of the candidates accepted at that time to be trained for the priesthood, the selection process itself was somewhat fluid. Some of them faced a Selection Conference, others simply had interviews with several Examining Chaplains and in a few instances the Archbishop alone seems to have made the decision.

If the initial interviews were encouraging, candidates were invited to a Selection Conference where a variety of panel members including a bishop, a parish priest, a clergy wife, a psychiatrist, and educationist etc. as well as one or two of the Examining Chaplains interviewed the candidates and then pooled their reactions and assessments. Each panel member had a particular brief to assess the similarity of the candidate in terms of intellect, personality, sense of spirituality and leadership potential. Wives of candidates were also interviewed. Some were then recommended to the Archbishop for training, others were subsequently counselled but their ministry was seen to lie in some other direction. Others were asked to return in a year or two for further consideration possibly after further study with the final decision reserved to the Archbishop himself.

All of those who responded attended a theological college in due course, and after 1972 those who had graduated undertook the Intern Year at Wollaston College. An Appendix to the report already referred to gives an outline of the four years of training for ordination comprising of two years of theological study and two years part-time reflection on pastoral experience. The first two years would cover the basic areas of theological study, the third year being the Intern Year with placements augmented by reflection and ministry experience whilst in residence at Wollaston College, and the fourth a time of theological reflection based on ministry experience which would

include "real depth" in ministry as the report describes it.¹² A comprehensive Report giving the rationale of the programme was compiled by Working Group of representatives of Diocesan Council, Wollaston College Council and Examining Chaplains.

In the event, the programme adopted was for two (and in some cases three) years of theological study followed by the Intern Year and hopefully several years with part-time training variously called T.I.M. (Training in Ministry) or P.O.T. (Post-Ordination Training). The first necessity to get the programme running was the appointment of a Warden at Wollaston to oversee the process. The Revd (later bishop) Richard Appleby left Melbourne diocese early in 1970 to be Chaplain at Christ Church Grammar School. Prior to starting at the school Richard spent a term fostering vocations to ordained ministry in schools and parishes. Archbishop Sambell was surprised (to say the least) that there were so many English clergy on the staff of the Diocese of Perth, and he was keen to localize the ministry team.

At the end of 1971 Appleby, who had been a member of a small committee appointed to prepare for the new process, became Warden with the responsibility of running the Intern Year programme at Wollaston. The Archbishop's rationale was to adopt the successful intern model of the medical profession and he was able to persuade his Diocesan Council to fund the experiment. The students, many of whom had family responsibilities, were supported by the diocese during this additional year of training. The students, traveled interstate, sometimes accompanied by their families, to study at St John's College, Morpeth in New South Wales and in Melbourne at either Trinity or Ridley Colleges for two or three years and then returned to Perth for this Intern Year. This was a great strain for the families who moved interstate with them. Rectors and chaplains of parishes and hospitals where students were to be placed were trained in supervision, and the deacons (for the students had been ordained to the diaconate at the beginning of the Intern Year) spent a day at Wollaston each week in guided reflection on their experiences in parishes and chaplaincies.¹³

After the successful completion of the Intern Year, the deacons were advanced to the priesthood and appointed to full-time stipendiary positions as assistant priests. The graduates were to earn high praise. This researcher had five such assistant priests in succession at Christ Church parish at Claremont who, with one exception, "hit the ground running" in a way Curates had not been able to previously. They had a breadth of experience and developed competencies not always found in the newly ordained.¹⁴

Richard Appleby, Warden of Wollaston College 1972-75, makes the point in a letter to the author that longitudinal studies with medical graduates from Newcastle University in New South Wales suggest that students from traditional training programmes quickly caught up with those who had a more practical preparation. Appleby further suggests the same may be true of any comparison of those ordained directly from theological colleges compared with the graduates from the Wollaston Intern Year. We turn now to the responses of former participants to the Questionnaire attached to this Thesis.

The graduates of the intern programme all have some criticism of the process. Most of those who studied theology interstate for two or three years prior to taking up residence at Wollaston, found having to live in the Eastern States for this period was hard on family relationships. There is also a general criticism of the lack of pastoral education in the theological colleges which had the effect of making the theological studies seem remote and unrelated to ministry. Despite being away from home during these years, students appreciated the willingness of the Archbishop to visit them twice each year to keep them in touch with the diocese and to keep himself in touch with their progress. Many, if not all, of the students valued the sense of belonging which was engendered by the Archbishop's occasional visits and by correspondence. The ordination services were good experiences for most of the ordinands.¹⁵

In the Sambell era, the Intern Year took the place of the periodic Post-Ordination Training or Training In Ministry programmes that were experienced in the other episcopates. A feature was Clinical Pastoral Education which was by then well established at Royal Perth Hospital. In the early Intern Years the confronting of

students with their own pastoral persona led to an acute personal crisis in several individual cases.

After the Intern Year, candidates were admitted to the priesthood and became assistant priests for one or two years before taking up a sole pastoral charge. Many graduates judge the curacy stage after they were priested to have been beneficial. The rectors and chaplains almost without exception were experienced as helpful mentors who offered practical wisdom to shape their proteges' ministries. They seem to have been good models for the most part.¹⁶

The relationship with Archbishop Sambell after ordination was not unimportant to those he ordained, but there is a shared conviction that Episcopal approval was less important as the years went by. This may in itself be a tribute to the Archbishop's encouragement of his clergy to mature and be responsible.

All of the clergy who responded spoke warmly of the pastoral care offered by Sambell and continued by his successor. Archbishop Sambell may certainly have been a leader who knew just how he wanted his clergy to be trained, but his dogged persistence of goals was tempered by a caring pastoral ministry to those he had ordained. He was amazed at the love and care shown to him by so many during his last days - as though he believed it was totally undeserved. There were certainly strengths in the ordination training programme he had instituted, but it is also true there were many loose ends and some untidiness.

Almost without exception, the graduates of the Intern Programme write appreciatively of the pastoral concern of Archbishop Sambell for them and their families in the years following ordination.¹⁷ This concern somewhat balances out the reservations felt by some about the programme. On the other hand, these who had responsibilities in the training of ordinands have been critical. The course itself was thorough and systematic but skills training seems to have been imposed from the top, and the Archbishop was an unseen presence at all times. There is agreement that training in supervisory skills was inadequate. Training in spirituality and homiletics likewise. Examining Chaplains and leaders/supervisors had limited contact.¹⁸ The strengths of the Intern programme needed to be weighed against the absence of theological

training in Western Australia and the sixth Archbishop addressed himself to this concern without delay.

The legacy of the Sambell era has been a strong emphasis on promoting vocation to the sacred ministry. In a pastoral letter from the Archbishop read in all churches in the Diocese of Perth on Sunday 28 May 1972 at a time when only male ordinands were sought for that every young man should seriously consider what God wants him to do with his life. Important point, the Archbishop went on to say, is that everyone must be where God wants him to be.¹⁹

Against this background the Archbishop speaks of the need at that time for between forty and fifty additional clergy if the diocese was to take up all the opportunities of the day. The Archbishop emphasizes that he can only find parish priests when parishes produce ordination candidates. He explains that the social climate of the day is a deterrent since it is geared to economic success but he speaks of the Church as the only universal body which is concerned for the whole person and for the whole environment. Within the overall ministry he emphasizes the importance of lay men and women and believes that every member of the church must consider what God is calling him or her to be and to do.

This message recurs in the attractive prayer cards and invitation leaflets that were published by the diocese every year including the names of the candidates for ordination and the names of the deacons in training at Wollaston College. Indeed, it was difficult during these years to avoid being confronted with this information. The cards made useful bookmarks and were often on the backs of altars, on prayer desks, in vestries or in the church porch. Of particular interest was the Vocations Vigil when people were encouraged to take a shift in the cathedral to pray for an increase of the sacred ministry in numbers, in learning and in godliness. The prayer material published included prayers, names of candidates and references to appropriate material in Bible and Prayer Book.

Archbishop Sambell had always had a particular concern for ministry to boys and young men and to promote a sense of vocation in life for everyone. He promoted Seeker's Weekends when men could spend a weekend gaining information about

ordination and exploring the whole area of vocation. Some of the annual prayer cards included an invitation to the Seeker's Weekend for that particular year and the aim was obviously to create a pool of men who were open to the possibility that God might be calling them to Holy Orders and from among whom individuals could be invited at the appropriate time to selection conferences. Much of this emphasis was to continue in future years but it is true to say there was a more personal and challenging approach to fostering vocations during the episcopate of Geoffrey Sambell than there had been in previous years.

¹ Anglican Messenger, June, 1982.

² Anglican Messenger, June, 1982.

³ Archbishop Le Fanu's reflections in "Magazine of the Province of Western Australia" in July 1937.

⁴ Reported in Anglican Messenger, May, 1970 p.5.

⁵ Wollaston College File in Archbishop's Office, ACO (Marked for the attention of Diocesan Council Members only).

⁶ The three statements in the Wollaston College file above.

⁷ Synod Charge, Diocesan Year Book, 1970.

⁸ See abstract to Anne Porter (1990) M. Phil. thesis on Geoffrey Tremayne Sambell (Murdoch Library 679241BY 0001 A) page (1).

⁹ Porter (1990) p.281.

¹⁰ Porter (1990) p.281

¹¹ Anglican Messenger, July 1970. See comment in Smith, J (1994) "A Natural Born Clergy of Our Own" Unpublished M.A Thesis (University of Western Australia).

¹² Wollaston College File (see 5 above).

¹³ Report on the Wollaston intern Course (1972-1975) prepared for the author by Bishop Richard Appleby dated 20th April 2004.

¹⁴ The author was Rector of Christ Church, Claremont 1974-1982.

¹⁵ See Survey SB 4.1, 4.2, 5, 6, 7.

¹⁶ See Survey SB 10, 11, 12.

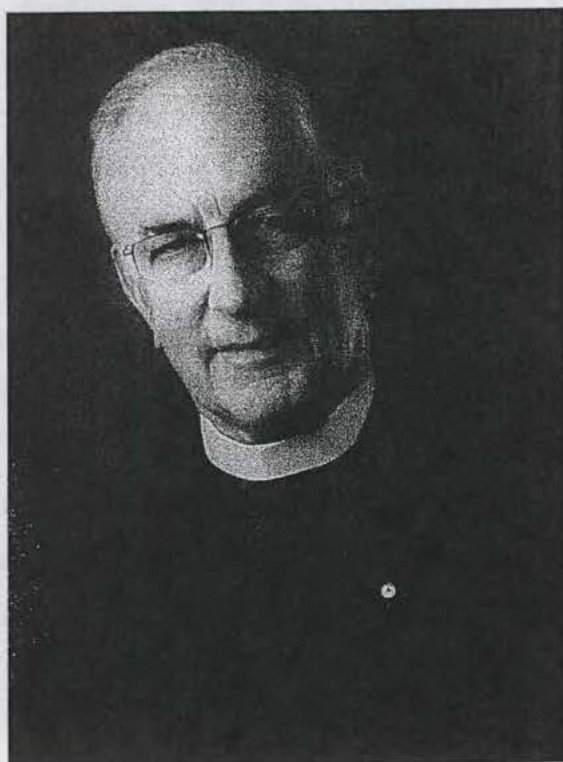
¹⁷ See Survey SB 13, 14.

¹⁸ See Survey SC 18-35.

¹⁹ Wollaston Files (See 5 and 12 above)

PART 3

CHAPTER 7: PETER FREDERICK CARNLEY



PETER FREDERICK CARNLEY

CHAPTER 7 - PETER FREDERICK CARNLEY

Peter Frederick Carnley was born at New Lambton in Newcastle, NSW in 1937. After leaving school, he spent four years as a clerk in the NSW Justice Department until he began theological studies at St John's College, Morpeth NSW, graduating with a ThL with first class honours in 1962. Encouraged by Bishop E K Leslie of Bathurst, he entered Trinity College, Melbourne, where he obtained a BA in history with first class honours in 1965. During these study years in Melbourne, he was ordained deacon and priest by the Bishop of Bathurst. Together with his wife Ann, Peter Carnley set out for St John's College, Cambridge, on a Lucas Tooth Scholarship to research for his PhD. On his return, he taught history and was Chaplain at the Mitchell College of Advanced Education in Bathurst. In 1971 he returned to Cambridge on a Research Fellowship, and returned to Australia to become Warden of St John's College within the University of Queensland in 1973. He served in that position until 1981, and for six of his years there, he lectured in Systematic and Philosophical Theology in the University. This summary is by no means exhaustive, but is perhaps sufficient to indicate the strong academic background Peter Carnley brought to Perth as its sixth Archbishop in 1981. Since then, he has received numerous awards and honours and a number of honorary doctorates, signifying his continuing contribution to academic theology.¹

At his first Synod, he charged the diocese to think seriously about the admission of children to Communion before Confirmation and argued persuasively for approval of a Canon Law to change the Constitution in order to allow the admission of women to the Ordained Ministry. The debate on this latter matter was to continue for a decade and we will come back to it as the story of Carnley's episcopate unfolds.²

The new Archbishop had inherited a Sambell innovation of commissioning "lay deacons". These were lay leaders who had a role in being a point of reference for the pastoral care of the clergy. Carnley argued that it was theologically inappropriate to confuse lay and clerical ministry roles, and for the same reason, he opposed the practice of one or two rectors of calling their pastoral leaders "elders". He saw this word as the equivalent of the New Testament presbyter, which was to become a synonym for "priest" as time went by. Carnley was strongly opposed to people being

commissioned as "chalice bearers" to assist the priest, since such persons would not necessarily have any pastoral responsibility in the parish. He believed there should only be one category of licence for this dual responsibility for liturgical and pastoral lay ministry, and that a programme should be devised to train those chosen for such a role. Any aspiring lay preachers should have further training so their licences could be endorsed accordingly.

In his first Charge, the focus was, despite the above issues, on the training of candidates for ordination. Having drawn a clear distinction between lay and ordained ministers, the Archbishop addressed himself to the training of those who aspired to be priests in full-time ministry. He expressed concern at the lack of a theological education programme in Perth and the sending away of students for their primary theological education to colleges in the Eastern States, where they obtained either the BD of the Melbourne College of Divinity, or else the ThL of the Australian College of Theology. They were then brought back to Perth for an Intern Year, in which they had a variety of short placements and time to reflect on their first pastoral experiences. But Carnley believed that sending a candidate into a seminary atmosphere for three or four years had the result of effectively inoculating students against the real world, and he doubted whether the Intern Year would rehabilitate them. He wanted a local theological programme run concurrently with pastoral placements, and with priestly formation giving due attention to spirituality. Related to this theme was the establishment of the Sambell Travelling Scholarship, the consequence of a generous bequest from the late Archbishop, and the sending of the first scholar, in the person of the Revd Ivan Head, to Glasgow to study the element of miracle in the New Testament Gospels. This was an investment in Carnley's future plans. Dr Head was in due course to return as first Director of the Anglican Institute of Theology. Then there was an attempt to begin a Centre of Medical Ethics under the Revd Walter Ogle at the Geoffrey Sambell Centre which also housed "Anglicare" in West Perth. This project, alas, was comparatively short lived, although a number of distinguished scholars were invited to lecture at the Centre.

The Archbishop based his plans for clergy training on the teaching of John Henry Newman that the ordained clergy needed to be trained to become prophets, priests and shepherd/kings, as was the emphasis in the Old Testament

fulfilled in the person of Jesus Christ in the New Testament. Clergy needed theological training, they needed to develop expertise in priestly ministry and they needed the skills and experience to be leaders in pastoral ministry. In due course, staff appointments would be made to help meet these criteria.

In 1982, the Archbishop returned in his Synod Charge to the subject of clergy training. His hope that ordinands would be related to parishes, and become soul friends with suitable parish priests, was just beginning to happen. The second track, as he called it, had to do with academic study. Two candidates had already been enrolled in courses at the Uniting Church Theological Hall preparing for the LTh of the Melbourne College of Divinity. There were others waiting to begin theological study. So at the beginning of 1982, the Archbishop reported that the Anglican Institute of Theology, (AIT), had got off the ground with classes at the Sambell Centre in West Perth offering New Testament 1, Theology 1 and Greek for the Australian College of Theology (ACT) ThL curriculum. The hope, he reported to Synod, was for 12 to 20 students, but in fact 89 people enrolled, including many lay people not seeking ordination, but wanting to improve their knowledge of theology. It was proposed to offer all subjects for Part 1 or Part 2 of the ThL beginning in 1983. Meanwhile, Training in Ministry (TIM) for the newly ordained continued and the courses for Pastoral Assistants previously referred to, were now in full swing.³

At this stage, the training of the newly ordained in curacies was very much a key element. The newly ordained served an apprenticeship under an experienced parish priest and learnt the practical skills of the profession. In his 1983 Charge, the Archbishop announced that Floreat Park and Scarborough were to receive Assistant Curates - Floreat for the first time, and Scarborough after a break of some years. The first classes at AIT were instructed by the Archbishop himself, his Chaplain and one or two clergy who had the appropriate academic background. But this was just a beginning.⁴

There was an expansionary atmosphere in the diocese as a whole in those early years of the Carnley era. Youth Synods were popular, with the largest ever being held in Perth in 1982. The Hospital Chaplains Department was running courses of training for those wanting to join parish care groups, and the Revd Peter Thompson

was engaged as a consultant to help parishes set goals for outreach into the community. Committees were set up in the diocese to promote liturgy and improve the quality of sacred music. And in all of this, there was a growing interest in spirituality and Dr Alan Jones from the General Theological Seminary in New York introduced the Amicitia Programme, promoting growth in personal spirituality through soul-friending.

The net effect of all this was to create a sense of progress and success which made the prospect of serving in ordained ministry attractive for a growing number of aspirants.

In 1985 it would be time to head up the structures for all this change and development. The Revd Dennis Reynolds was to be relieved of responsibility as Archbishop's Chaplain and devote time to the work of Field Education, that is, the reflection of the ordinands on experience in pastoral placements with the support of a Field Committee of 5 persons drawn from the parish or institution. Reynolds was encouraged to liaise with his opposite numbers in other parts of Australia and develop expertise in this field. But the big announcement at this time concerned the decision of the Senate of Murdoch University to institute degree programmes in theological studies. There would be a 3 year BA in theoloꝑ and 4 year B.Theol. Initially there would also be a BD for graduates, and in later years, there would be research degrees up to Ph.D. The teaching (and cost) would be shared eventually, it was hoped, by the university with the Perth College of Divinity (PCD) – a consortium of the Anglican, Catholic, Baptist and Uniting Churches. The Archbishop reported to Synod that this would involve the amalgamation of libraries e.g. the Purnell Library of the Uniting Church and the Perth diocesan library and the housing of these libraries on campus.⁵ In due course, the university agreed to house the libraries as an internal part of the university.

The work of the Perth College of Divinity in between 1985 and 2005 is a story in itself, which one hopes will attract a researcher in due time. Its genesis was a discussion between Archbishop Carnley and Vice-Chancellor Wilson of Murdoch University about the possibility of the University being able to offer courses in theology. When Carnley reported to an ecumenical group which shared his

enthusiasm for the possibility, a decision was taken to form a Perth College of Divinity loosely based on the arrangement between the Adelaide College of Divinity, and Flinders University in South Australia. But in the Perth arrangement, the "participating Churches" would nominate individuals to be members of the college or directors, so that the college could be incorporated and enjoy a cooperative arrangement with the University. On the Churches' side, Dr Bill Loader and Dr Michael Owen were deputed to do the detailed work to make the vision a reality. A joint Committee of Murdoch and the PCD was established, with some four members of the Churches meeting with ten nominees of the University. An early and crucial decision was made that theology would be taught on campus, which marked off their proposal from the Adelaide model. In addition to theology programmes for ordination candidates, units were offered as options for students in other programmes. In 2005 30% of enrolments in theology units are ordinands.

In the 1990s, further development occurred. Lecturers were given fractional appointments, with salaries being paid 60% by the sponsoring Church and 40% by the University. In 1996 the theology programme became part of the School of Social Inquiry, which was led for a time by Professor Bill Loader, a foundation member of the PCD. The establishment of Notre Dame University Australia led to a lessening of the Roman Catholic participation. The Catholic Institute, which was the Roman Catholic participatory body, developed other programmes notably at Edith Cowan University and, of course, at Notre Dame. At the same time, the Roman Catholic Archdiocese remains a member of the PCD and contributes in a modest way to the cost of a lecturer in alternate semesters.

Further change came about when the Baptist Theological College withdrew from the programme and began to prepare students for degrees for the (Anglican) Australian College of Theology. In 2005, the major partners are the Uniting Church of Australia and the Anglican Diocese of Perth. The theology programme at Murdoch is well established and strongly supported by the University.⁶

But to return to the beginning of it all, the Archbishop also followed up earlier comments about the use of Wollaston College as a Centre for Christian Spirituality. A 3 week programme was run in 1984 with Dr Jack Dominion from the UK, and the

Revd George Trippe from the USA. The Revd Laurie Ulrich from the General Theological Seminary in New York had also visited to teach. And in 1985, the visitors for this annual course were to be Alan Jones, Dr John Gaden of Melbourne and Archbishop Trevor Huddleston from the Province of the Indian Ocean. Already, some clergy had undertaken summer courses at GTS in New York towards a Master of Sacred Theology degree (STM) in spirituality, but from henceforth, Wollaston would issue its own certificates for such courses.⁷

In his 1985 Charge to Synod, the Archbishop announced that Diocesan Council had agreed that the first priority must be for the provision of theological education in the widest sense for both clergy and laity.⁸

Not unrelated to all this, was a move to bring together those departments concerned with training in one way or another. Already, the Diocesan Board of Christian Education Canon had been repealed and the departments who had to do with schools, parish education and evangelism and outreach, were expected to work together. There was, already, the Archbishop reminded Synod:

- a) The AIT – Dr Ivan Head had returned from Glasgow (1985) to be the Director of the Anglican Institute of Theology.
- b) The DRE – Dr Ronald Noone was to come from New York University (1986) with his doctorate in Religious Education to head up the work of a diocesan Department of Religious Education. He would also be Dean of Students, responsible for organising the formation programme on Wednesdays at Wollaston.
- c) There was to continue at Wollaston the Centre for Christian Spirituality, and the Revd George Trippe from the USA would be the Warden of Wollaston and the Director of Priestly Formation.
- d) Department of Field Education – a leader was being sought for a full-time role to succeed the Revd Dennis Reynolds caring for the more than 100 people who were becoming involved in one way or another, as supervisors

or members of Field Committees concerned with ordinands. In due course, Mrs Theresa Harvey (later the Revd Canon) was appointed to this position.⁹

The Archbishop had a vision of cooperative working by all four of these departments to provide a holistic programme for clergy training. Certainly, those concerned believed that the programme was full of promise. Ron Noone, for example, believed there were three outstanding characteristics:

- 1) The standard of the Murdoch courses, he believes, was of a high calibre.
- 2) Noone also believes there was great merit in the ecumenical aspect of a theology programme taught through the combined faculty (Perth College of Divinity) at Murdoch.
- 3) He also thinks that an important characteristic was a monitoring of students by the committee of four, which action being taken to help students in difficulty, or to guide them into other possible vocations if things were not going well.¹⁰

All four members of the Group testify as to its effectiveness.¹¹

Dr Noone does not believe the team eventually disbanded for any philosophical reason, but simply because the various members moved off at different times for different reasons to undertake new work.

While all this was happening, there was activity at the national level and in 1983, the Board of Ministry and Training of the Anglican Church of Australia, meeting under the Chairmanship of Archbishop Peter Carnley, addressed the question on behalf of the national Church as to the relationship between the Board of Ministry and Training and the General Board of Religious Education and the Australian College of Theology.¹² The Board, Archbishop Carnley reports, saw that the work of the ACT was primarily in devising courses of study and training and examining for such courses. He noted that in recent years it had become an accrediting body, approving theological colleges for the teaching of its Bachelor and Diploma level courses. The General Board of Religious Education, on the other hand, was primarily a teaching

institution, emphasising distance education for students preparing for the ThL and ThDip courses. The Board of Ministry and Training declined to encourage the ACT to become involved in distance education, and believed that the Board itself should adopt a watching brief and advise, when necessary, the ACT and the GBRE. The other function of the Board, according to the Carnley Report, was its role in terms of making suggestions and recommendations to Diocesan bishops, who had the authority at the end of the day to ordain candidates. There seemed to be an interest on the part of the Board of Ministry and Training to develop a General Synod Ministry Canon to provide guidelines in all these matters.

There are those like Dr Ivan Head who are inclined to the view that the loss by the Anglican Diocese of Perth of its independence through membership of the Perth College of Divinity in the ecumenical theology programme at Murdoch University would inevitably have repercussions, in that students would not always have the understanding of the Anglican tradition and the training in the skills needed for the Anglican priesthood. Only the passing of time will reveal whether his reservations have validity. Dr Head moved from Perth in 1991 to be the Warden of Christ College within the University of Tasmania.¹³ In 1990, Dr Noone moved from Perth to an appointment in the Diocese of Melbourne, and in the same year George Trippe returned to an appointment in the USA. Theresa Harvey (ordained in 1997) was the stayer, as it were, working with Theological Field Education from 1986 until 1999. But other appointments were made.

In 1991, The Revd Dr John Dunnill became Lecturer in New Testament and 1992, the Revd Dr Rowan Strong was appointed Lecturer in Ecclesiastical History.¹⁴

Despite the changes, part-time lecturers in the persons of Dr Ric Barrett-Lennard and Dr John Neal amongst others, enabled the Anglican contribution to continue in the faculty at Murdoch. There were now some 161 students studying one or more theology units at Murdoch. Only a minority were ordinands, with the others adding a theology unit to their degree programme.

Back in 1968, the Lambeth Conference of Bishops which meets every 10 years invited the member churches of the Anglican Communion to commence a study of

the possibility of ordaining women. In Australia, the initial work of theological exploration was assigned to the General Synod Doctrine Commission, which reported to General Synod in 1977. Noting the Report, the General Synod resolved:

That this General Synod endorses the conclusion of the Commission that the theological objections which have been raised do not constitute a barrier to

- a) the ordination of women to the priesthood and,*
- b) the consecration of women to the episcopate in this Church.*

The Resolution was carried in all Houses, and thus became the authoritative theological position of the Anglican Church of Australia. There was, however, a significant minority who disagreed. The highest court of appeal in legal and constitutional matters for the Church, called the Appellate Tribunal, was asked for its advice as to the validity of such proposed ordinations. The Tribunal advised that such ordinations would be valid, but went on to say that it had not been asked whether a canonical provision of General Synod was required. The Tribunal seemed uncertain whether General Synod legislation was required, which raised the question as to whether the Church could deal with this contentious matter diocese by diocese.

Bills for a Canon of General Synod to admit women to the priesthood were proposed at several successive General Synods, and as the years went by, women who had been made deacons found themselves members of the House of Clergy and able to exercise a vote. There was quite some argument prompted by the representatives of the Diocese of Melbourne, who did not wish General Synod to consider the matter further, since it was suggested a diocesan bishop could make up his own mind about who he chose to ordain. Archbishop Carnley preferred that the decision should have been taken by a decision of General Synod but this began to appear unlikely.

The Diocese of Perth had provided in its Constitution that words such as "bishop", "priest" and "deacon" include the feminine and should not be interpreted as exclusively masculine terms. However, the opponents of the ordination of women were busy in the Courts with an injunction obtained in NSW to prevent women being

ordained in the Diocese of Canberra and Goulburn. However, back in Perth, Mr Justice Kerry White refused to issue a similar injunction to prevent an ordination from occurring there. So the ordination proceeded in St George's Cathedral in Perth on 7 March 1992. Subsequently, the Supreme Court of NSW set aside its previous injunction, and women were ordained in the Diocese of Canberra and Goulburn. In the General Synod of 1992 a clarification Canon was passed to eliminate any doubt that diocesan synods had power to proceed.

The effect of all this was that the legal system of the land resolved the dilemma posed by the inability of the Appellate Tribunal to answer the critical questions.

The question of the consecration of a woman as a bishop raises some other problems. One can hardly imagine a parish being forced to take a Rector or Vicar who was a woman contrary to their express wishes. But situations might well arise where a minority of parishes in the diocese would welcome the ministrations of a woman bishop while a minority of parishes may not be willing to do this. Protocols are necessary to ensure that a male bishop from a neighbouring diocese might be invited by a female diocesan bishop to minister to dissenting parishes within her own diocese.

Around the Anglican world, which embraces more than 400 dioceses, and where cultures are so very different from one continent to the next, and sometime even in the same continent, the possibility of consecrating a woman as a bishop or chief minister in a diocese raises big issues. Feelings run so high on this topic that in 2005 there is a go-slow attitude abroad in the hope that difficulties will be resolved when more thought has been given to the subject and more prayer offered. However, it is reported in *The Australian* newspaper 13 July 2005, that the General Synod of the Church of England has given the green light for the process to make possible the consecration of women as bishops. Together with the other contentious matter of the blessing of same-sex unions, including the acceptance of gay and lesbian candidates for ordination, the Anglican Communion is at the cross-roads. There are bound to be disputes between parishes, and parishes and diocese, and diocese and national churches, and between one national church or province and another. Archbishop Carnley will play an important role in this as Chairman of the Board of Reference, set

up by the Archbishop of Canterbury, to which disputes may be referred so that a way forward in each case might be suggested.

In the Diocese of Perth, however, there is almost universal agreement that women should be admitted to the sacred ministry as a matter of justice, otherwise the Church deprives itself of many candidates God has equipped and called to serve in this way.

In his sermon on 7 March 1992, when the first women priests in Australia were ordained in Perth, the Archbishop spoke of the occasion as "the day of the glorious liberation of the children of God from the cloying and sickly yellow wallpaper of stereotype with which women have been wrapped around; we peel it off the walls!"¹⁵ It is not an exaggeration to say, as the preacher himself said, "today is the day of expanding horizons and new global perspectives, for the candidates themselves, for women generally, for the Church in this Diocese of Perth and in Australia, and for the world of the future". Today (2005), there are 46 ordained women on the Active list in the Diocese of Perth, including one who has served as an Archdeacon in the diocese and is presently the clergy representative for the Anglican Church of Australia on the International Anglican Consultative Council. Another currently serves as an Archdeacon; some are parish priests and others serve in chaplaincies and other sector ministries.

It would be fair to say that there is still some distance to go before ordained women have all the opportunities that come the way of their male counterparts. And the full acceptance of women as ordained ministers will not come about until women are admitted to the episcopate. But the die is cast, full acceptance of women in ordained ministry is inevitable. And for this, the vast majority of church people in Perth and in many places elsewhere, give thanks for the vision of Archbishop Peter Carnley and his commitment to see the vision realised.

Meanwhile, the training programme in Perth continued in 1992 with the appointment of the Revd Roger Sharr to succeed George Trippe as Warden of Wollaston College, and Director of the Anglican Institute of Spirituality.¹⁶ In 1994, the Archbishop announced the appointment of another Murdoch lecturer as a colleague to John Dunnill and Rowan Strong, in the person of the Revd Dr Jim Trotter to teach Old

Testament. Trotter was licenced as an "ecumenical partner" as his background was with the Churches of Christ, rather than the Anglican Communion. The Archbishop also announced support for an Ecumenical Appeal, to endow the consolidated library at Murdoch and make possible the erection of a worship centre with offices for the lecturers.

In the same year, the Archbishop notes "the constant flow of splendid young people entering ordained ministry".¹⁷ In 1997, Carnley further noted the ordination as deacons of those who had completed three of the four years of the four-year course of the AIT's training programme for those who would be ordained members, with lay leaders of TEAM(s) (To Each A Ministry) in the rural areas. This process has now been extended into the Metropolitan area. The course of study developed as a Diploma of Theological Studies accredited by the Perth College of Divinity. There was an understanding that should any such ordinands wish to move into full-time ministry, they would need to complete further studies at Murdoch University. Wollaston College became the venue for TEAM training, especially summer courses, as well as for the Wednesday Priestly Formation Days for those in training for full-time ministry.

In the first years of the twenty first century, concern for ministry has centred on the "ministering communities in mission" model. In summary, the idea is that leadership in the parish or pastoral unit is shared between clergy and lay people. The notion of a "rector" or "ruler" is anathema to this way of thinking. Foundational is the work of writers like Jim Fenhagen in his *Mutual Ministry*.¹⁸ In the traditional model, Fenhagen suggests, the clergy get the praise when things go well and "carry the can" when things go wrong. Joint responsibility, he opines, is the name of the game. The Church is not meant to be a community gathered around a minister, but rather a ministering community. Others would argue that every parish community, with or without full-time clergy, is a ministering community or should be. But a key question is whether or not leadership is intrinsic to ordination. Interestingly, Dennis Kirkaldy of Sydney in his book *Theological Education in the Anglican Church of Australia* begins with the statement: "Leadership is vitally important, whatever our tradition, and the clergy are the main focus of leadership in the local congregation".¹⁹

The proponents of "ministering communities" argue that leadership must be shared to be effective and argue that all Christians are ministers sharing in service to the world. But there are other views. Catholic scholar John N Collins asks "Are all Christians ministers?" He makes clear his conviction that all Christians are *not* ministers, and that the word for ministry in the New Testament, "diakonia", describes a function in the early Church exercised by people set apart to perform it. He quotes with approval French theologian Jean Galot:

It is important to insist that Jesus willed a succession marked by historical continuity with himself and with the group of the Twelve, for to this group he handed over the totality of priestly power(the Holy Spirit) bestows the priestly power only through a chain of historical transmission in which the Twelve are the first link²⁰

The phrase "priestly power" may irritate Protestant readers, but the principle is that people are called and set apart to fulfil a *leadership* function in and on behalf of the Church.

By way of contrast, the General Synod Commission on Ministry (the former Board of Ministry and Training) had reported in 1977 on the concept of ministering communities which is described as "total ministry", and begins with a recognition of what it calls the scriptural principle "every Christian is a minister".²¹ It goes on to describe how every member of the congregation has a particular ministry and should participate in Church services and activities, and that this should be extended even at the expense of changes being made to the formularies of the Church.

It would be hard to find a spokesperson for any denomination denying that all members have a part to play. But there is obviously a deep division over the question of whether leadership is a particular responsibility of those ordained or set apart, or whether it is something that is shared by all members.

An important contribution to the discussion was made in the General Synod publication *Making Connections* produced by a Task Force on Theological Leadership of the Standing Committee of General Synod.²² It describes the

necessity of leadership, and leaves one in no doubt that clergy have a particular leadership responsibility. Interestingly, the contributors to the Report are from the evangelical tradition as well as from the more traditional Catholic point of view.

Chapter 1 of the report begins with the maxim: "A Church without vision is a Church without leaders, for it is the job of the leaders to develop, dream, plan and achieve its vision".²³

This is a key concept stressed by trainers in the corporate world.

There is, of course, an important distinction between "authority" and "power". Archbishop Robert Runcie of Canterbury comments that "authority is rarely claimed or asserted until it is well on the way to being lost".²⁴ In a Christian context, authority refers to a moral relationship, that is, a relationship between free agents who give and accept it in the service of that relationship. The Working Group Report also draws a distinction between "intrinsic" (or derived) authority and "extrinsic" (or conferred) authority. The former comes from the credibility of the person in authority, whereas the other is conferred by ordination or appointment. Good leaders, it is argued, draw appropriately on and operate discerningly out of both sources.²⁵ Perhaps the discussion comes down to considerations such as whether ordination candidates could exhibit some signs of natural leadership before having authority conferred upon them. Discernment of particular ministries on the part of particular people should also surely include discernment as to whether they have the capacity to lead. This might be assessed by a consideration of what influence a candidate has on his peers at university or in post-school employment.

In the year that Peter Carnley became Chair of the Board of Ministry and Training (1983), Archbishop Robert Dann of Melbourne wrote to the then Secretary of the Board (Bishop Harry Goodhew) drawing attention to a television competition in which winners were chosen because they were bright-eyed and bushy-tailed rather than because of their abilities. He commented: "I think the gifts a candidate has for leadership need careful assessment – there are good men who lack this vital extra".²⁶ We will return to definitions and try to identify criteria for leadership in the final chapter.

During the long episcopate of Peter Frederick Carnley, there is much evidence of strong direction as he has pointed the way forward. He has been keen to promote the best possible theological education and training for those called to full-time ministry in the Church and in the world and yet has been open to the validity of vocation on the part of those who are called to continue with secular work and concerns as well as devote their talents to the work of ordained ministry as opportunity affords. But he has never suggested the latter can possibly take the place of the former. The issue about leadership highlights the question as to how decisions ought to be made in the life of the Church. Peter Carnley sometimes reminded Diocesan Council members that their responsibility was for the temporalities whilst his responsibility was for the spiritualities.²⁷ Questions as to how clergy should be trained or ordained or appointed to particular responsibilities were on this view, chiefly his as the Archbishop.

In 2005 the ordination training programmes seemed to be stable and yet open to new developments. Theological education continues at Murdoch University with three full-time faculty members provided by the Anglican Church and several part-time Visiting Lecturers. The Chair of the theology programme at Murdoch is Dr Rowan Strong of the Anglican Church. The Priestly Formation Programme at Wollaston College on Wednesdays is conducted by the Director of Ministry Formation and the Warden of Wollaston College, with the assistance of the full-time members of the theological faculty. Theological Field Education, which has to do with the supervision of the ordinands and their placement in parishes, is led by the Director of Priestly Formation, assisted by a priest in the diocese with a background in supervisory work, together with the Field Committees appointed in the parishes to work with the ordinands on placement. Following ordination, there are regular meetings of the newly ordained in the Training in Mission (TIM) Programme, led by experienced priests who make use of other resource people. The Examining Chaplains seek to monitor the progress of individual ordinands at each stage of their journey to ordination.

One of the missing elements in today's programme is the lack of supervision in full-time ministry once the candidates have been ordained, although funds have recently

been made available to assist clergy to engage supervisors. Parishes are finding it increasingly difficult to provide for the financial support of Assistant Curates, but as we complete this Thesis, there are signs that diocese and parish in partnership may be able to afford at least short placements in full-time work before the newly ordained are asked to become Curates-in-Charge of parishes under the direction of their Regional bishop. It is hoped that this provision will compensate in some degree for the absence of the traditional training as Assistants in parishes and the training formerly provided through the intern model of the 1970s.

The other strand of ministry training, as we have noted, is that provided in the TEAM process, by which candidates can be trained over a period of years for non-stipendiary ministries as priests or deacons, together with lay people as teams in parishes where there are no full-time stipendiary clergy. Candidates engage in study for a Diploma in Theological Studies at Wollaston College through residential weekends and a summer course. Clergy in strategic rural centres particularly exercise a supervisory role helping candidates grow into their ministry. An encouraging feature of the current programmes is the willingness of those involved to see the processes and programmes fine-tuned and changes made when it seems appropriate.

In the 1990s there seems to have been wide-spread concern about education processes in the diocese and the need for agencies involved in education to work more closely together. With this in mind, a consultation was held by AITRE (Anglican Institute of Theology and Religious Education) in May 1998, and a second consultation took place in November of that year. Consideration was given to how changes in society were impacting on the ministry of ordained and lay people, and on the implications for educational and training services. The aim of the endeavour was, to quote the mission statement of the consultation itself:

to achieve integrated ministry and mission, resulting in the development of faith communities and the Christian formation of society.

The process included the circulation of a questionnaire to some 40 clergy and lay people, though only 19 responded. The Report of the consultation claims that the

responses were helpful to the Committee, but this must be questioned, given the small size of the response. The limited consultancies were provided by the Revd Dr Tom Wallace, of the Anglican Schools Commission, and two independent consultants in the persons of the Revd Ted Witham and Mr Stephen Lee. Another limited consultancy provided by Dr Grahame Feletti, of the Diocese of Newcastle in NSW, greatly influenced the outcome. There were two open forums and a workshop meeting of the Formation Team with Dr Feletti.

A good deal of the recommendations of this exercise were of a "motherhood" kind, with the emphasis on enabling and empowering appropriate leadership of clergy and lay people in the Church. A hoped-for practical outcome was a recommendation that educational agencies co-locate, and that there be expanded Resource and Research functions. Otherwise, the Report seems to gather together information provided by the various agencies, without necessarily taking development much further.

Diocesan Council adopted the general thrust of the "blue book" (as the consultation report was called), and the Committee commissioned to take the discussion further ran into some real problems. This was very little progress towards the goal of co-location although it was strongly affirmed by the Committee that this should be a goal. A good deal of attention was given to budgets and how they could be brought together if there was to be a unified approach. Interestingly, the Anglican Board of Mission (ABM) and Anglicare were encouraged to think of co-locating with the bodies who would form the proposed Anglican Institute.

Eventually, the longed-for location where agencies could work together came to fruition with the opening of the Anglican Education Centre on 5 September 2002, on the campus at Wollaston College. In this building the Director of Ministry Formation and the Resource Centre is situated together with YouthCARE (The Churches' Commission on Education) and the Anglican Schools Commission. The practical problem is that the facilities are limited, and as both YouthCARE and the Anglican Schools Commission expand, one or other of them must inevitably move to bigger premises. However, exploration was by no means over. Disappointment that the agencies had not adopted a working coordinated approach as was hoped for, led to the appointment of an agency called Integrated Accounts Consulting (Kevin Russell

and Samantha Moss) to look again at the "blue book" or original report, and the "white paper", the subsequent report of the Committee. This was the point at which things began to go seriously askew.

There were problems with the understanding of leadership in this context. No one seemed to want a formal team leader of an umbrella organisation, whether it be called the Anglican Institute or anything else, and there was criticism of existing leadership by suggesting there was no formally articulated and shared vision for the diocese. The object of the criticism was the "senior leadership" of the diocese. This criticism was echoed by some members of the Diocesan Council and the consultants (Integrated Consulting) spent a great deal of time in their Report in discussing models of leadership, urging that the diocese adopt a deliberately collaborative model. The recommendations of the Report seemed to have been based on 25 interviews with people at various levels of leadership and in various diocesan agencies. Again, one would have to question if the consultation was wide enough to base any definite conclusions or recommendations.

One thing, however, is clear from this conferencing and consultation and group work. The nature of leadership in the Church is critical to the future of the ministry of its ordained and lay members. One question immediately suggests itself: are the clergy of the future being prepared to exercise leadership in the life of the church?

Concerns about outcomes of training led to the holding of a BDA (Bishops, Dean, Archdeacons) conferencing day at Wollaston College on 13 May 2003. There was a concern that ordinands might be being trained for a church that no longer exists. Fewer parishes seemed able to support full-time stipendiary ministry, and lay people were seeking a much more active role in the leadership of the parish than had been the case in the past. The question was asked: What kind of church are we preparing ordinands to be priests in?

Archbishop Carnley gave some indication of the kind of priestly leadership he was looking for in the church. He discussed in his paper prepared for the Conference the notion of Ministering Communities over and against the New Zealand description of "local shared ministry teams". This seemed to suggest that he believed that while

ministry can be shared, there is a leadership role inherent in the ordained ministry. The Archbishop made the point that non-stipendiary clergy should not be ordained unless there was a local shared ministry support team in place. He reiterated that he considered there had been a tendency to think of Ministering Communities as replacement groups in the absence of stipended clergy. He did not believe there should be any shared ministry teams unless there was a priest available to become a member of the team. Otherwise, he believed the Church was heading for a corrupt ecclesiology.

He stressed the importance of every priest, including a non-stipendiary priest, to accept a leadership role in local church communities. Area Deans, amongst others, should offer supportive leadership, but each individual priest had to accept a responsibility. He was opposed, he said, to the creation of Deanery Mission Priests, or Enabling Priests, who were detached from parish responsibilities themselves. He deprecated the use of supply clergy from outside the parish to keep things going for any lengthy period of time, and believed that after six months or so, the diocese should act to provide a grant for a stipendiary priest, at least half-time, or serious consideration should be given to closing the parish.

The Archbishop developed some of these themes further in his sermon at the annual Chrism Eucharist at St George's Cathedral on Maundy Thursday, 8 April 2004, a copy of which is in the possession of the author. He talked about the notion of "total ministry", as a ministry that was complete in itself, and went on to discuss the ministry of the whole people of God, with every baptised member having a gift to contribute to the building up of the Body of Christ. He placed this consideration within the context of eucharistic theology and spoke out strongly against the idea that any scheme could be an effective substitute for the ministry of an ordained priest. If the priest was denied a leadership role, or the parish had no priest, he saw this as a reversion to the medieval "mass priest" which he considered altogether reprehensible. He did not believe we should adapt theology for purely financial considerations. He spoke of the need for all members of the Christian community to join with the priest at the altar in presenting the eternal offering of Christ, and of all the baptised in Christ, as a seamless ministry of priest and people.

His remarks were centred around the notion of the total Christ, or *totus Christus*, a phrase of St Augustine popularised by Martin Luther at the time of the Reformation. He saw total ministry as the ministry of the whole community including Christ its head, and us its members as the great high priestly intercession before the Father of Christ-with-his-own.²⁸

Bishop Brian Farran produced a written response to the Archbishop's comments after acknowledging that there are differences in the definition of Ministering Communities. Bishop Farran reports that there is wide agreement for the title "Ministering Communities in Mission", but that the theological basis remains, in particular the idea in 1 Corinthians 12:7 where we find the words "to each one" emphasising that every member has a contribution to make. He quotes the New Testament scholar C. K. Barrett as pointing out in his exegesis of 1 Corinthians 12 thus:

11. All exalt and edify; they do this already and should continue.
12. There are some who labour, preside and admonish. They should be recognised, and valued and loved for the work that they do and not for the office that they hold.
14. All the brothers are to admonish, comfort, help, be patient; that is, they are all to have an eye to discipline and pastoral care.
15. The requirement continues; the imperative is plural.

To this point, there is not much in Bishop Farran's response to which Archbishop Carnley would be likely to take exception, but in the section following Bishop Farran makes the comment that the primary focus of the ordained ministers is ministry *to* the Church. That is, a ministry of equipping and enabling. But this is at variance with the view of John N. Collins in his exposition of Ephesians 4 where he sees the role of ministry as a gift to the Church emphasised by particular individuals who are set apart.²⁹

Bishop Farran concludes in his response that there are urgent problems that must be met by the strenuous development of adequately trained ministry teams. He cites statistics concerning clergy retirement.

As the BDA Conference Day continued, Archdeacon Michael Pennington described the current process of formation and training for ordination in the Diocese of Perth, including the academic programme at Murdoch University, the supervised field education and the work of Field Education Committees and the Formation Days held weekly at Wollaston College.

Then followed responses from the Episcopal Regions of the Diocese as to how things were experienced in the Episcopal Regions. Bishop Farran, of the Northern Region, listed a number of points under the heading of "leadership" and seemed to be at pains to agree that the model he was advocating certainly required the ability and capacity of clergy to offer imaginative leadership.

Bishop Murray, of the Southern Region, spoke of a specific lack of clergy leadership in offering appropriate teaching, worship and pastoral care and a lack of ability in drawing out the best faith and working responses from the people in the parishes.

Bishop Kyme, who was assisting the Archbishop in the Central Region, spoke of the lack of skills and experience evident in those who were ordained to full-time ministry as Curates-in-Charge, without the benefit of the apprenticeship model available through Assistant Curacies. He also questioned whether post-ordination Training in Ministry (TIM) was appropriate for Curates-in-Charge.

Interesting input was provided by the Revd Mark McCracken, who spoke of his background training in social work and family therapy. In the more recent past, he has acted as a TFE (Theological Field Education) supervisor for seven students and supervised an Assistant Curate for most of the year 2002. He stressed the lack of a full 3½ years of TFE on the part of a number of new ordinands. He believed they ought to have two relatively long-term placements during this period. He stressed the need for basic skill development and ministry education. In particular, McCracken spoke of the background needed to respond to inquiries about baptism

and how this and other questions of policy could lead to conflict and disagreement. This demanded of the priest an ability to respond creatively to conflict.

He also discerned only a very rudimentary understanding of preaching, and a general lack of professional standards as a whole. All this seems to be in contrast to the emphasis of the intern programme prior to 1983 and this thesis will return to that topic in the epilogue.

The Conference, while helpful, lead to some confusion about who takes responsibility for taking steps to change the status quo. There were indications that the various groups concerned with the formation of clergy are not in close contact or dialogue. There are Examining Chaplains, who assist the Archbishop in making decisions about particular ordinands. There is the training TEAM, including the members of the faculty at Murdoch University and the Director of Ministry Formation. There are the members of Theological Field Education Committees, and those who supervise students in their placements and those responsible for the work of Curates-in-Charge once they are ordained.

A non-denominational theological college was established in recent years in Perth by a group of evangelical Christians keen to maintain conservative ideas on the interpretation of scripture.³⁰ The Archbishop declared himself open to ordinands coming from that institution, provided they engaged in further study at Murdoch University as he might require, and fulfilled all other requirements in the diocesan programme for ordination training.

An important question is, of course, how did all this affect the ordinands who came through the process? There was an established process in recruiting ordinands quite early in the episcopate of Peter Carnley, much of it inherited from the Sambell era. A person who felt they may be called to ordained ministry would speak to the parish priest and be recommended to be interviewed by one or more Examining Chaplains. Depending on the recommendation of the latter, candidates would attend a Selection Conference, and sometimes before that, a seeker's weekend to obtain further information. If a candidate got as far as a Selection Conference, they would be interviewed by a panel of people, each of whom would be concerned with a particular

facet of the aspirant's persona. There would be a concern for the candidates' spiritual convictions, experience, a concern for intellectual capacity and a concern for their personality and potential for further studies.

When candidates were accepted as theological students and began training, they would be carefully monitored and have the opportunity to reflect with their mentors as to how they were finding the training programme. Of 25 replies from candidates in this period, 23 believed their training was appropriate and only 2 seemed to have serious reservations. A number felt there was a lack of practical formation in matters such as liturgy and the canons and statutes of the Church and at least 2 felt they were ill-equipped to exercise Christian ministry in a largely secular world.³¹

The Training in Ministry Programme, which was a part-time in-service training at which candidates spent one day a month in guided reflection on their ministry, was generally felt to be helpful and of the practical matters covered, some candidates felt there could have been a stronger emphasis on financial management and strategy planning, coping with difficult people – which may be several ways of saying that the ministry to which people were ordained was a difficult role to fill.

Several candidates expressed reservations about the training process and one in particular suggests that 1997 and 1998 that the process was quite abusive and seemed to involve stripping self-esteem from the candidates so that they could be berated about their failures.³² There was certainly a number of students who found the training process very confronting, and in defence of the mentors involved, it has to be said that they were deeply convinced of a need for candidates to face their own selves.

Following the appointment of the Revd Theresa Harvey to be Canon Pastor of St George's Cathedral, and the resignation of the Revd Roger Sharr as Warden of Wollaston, the Archbishop himself took on supervision of the priestly formation Wednesdays at Wollaston in 1999. Several students found the Archbishop supportive whereas they had had difficulties with other mentors.³³

Ordinands generally found the Services of Ordination moving and significant. The presence of the clergy of the diocese and the crowded Cathedral encouraged this.³⁴

On the national level, the Standing Committee of General Synod called on its Ministry Panel to convene a National Consultation on theological education and ministry formation³⁵. The Panel, under the Chairmanship of Bishop John Noble of the Diocese of Brisbane, decided to go about its task by sending a comprehensive questionnaire to Diocesan Bishops, Heads of Colleges and Directors of Ordination Programmes around Australia.

There seemed to be a measure of agreement that ordinands develop some capacity to think theologically, although little was done to prepare able ordinands for a future as academic theologians. The answers to the questionnaire also predicted that in an ageing Church, the rate of retirements would outstrip the rate of replacement by the newly ordained. Most dioceses had a self-imposed limit on the numbers accepted for ordination because of increasing costs. Those employing the Ministering in Community model seemed to need some direction and guidance in framing appropriate training programmes. There seemed to be no direct connection between curriculum in the Theological Colleges and the General Synod Guidelines on minimum requirements. The convenor of the Ministry Panel concluded that there was no great sense of urgency on the part of those who were interviewed via the questionnaire, and drew attention to a declining number of full-time stipends in the National Church.

Some surprise was expressed that while some bishops were not satisfied with the programmes on offer, that there was very little pressure applied to the teaching institutions. It would seem a fair conclusion that the Report of the Ministry Panel while interesting, was not going to lead to any lasting change.

It is interesting to note that nothing is said in this report, and indeed in many other reports on the subject of clergy training, to the role of the laity. Some very interesting comment had been forthcoming from a Conference held at Banyo Seminary in Brisbane in July 1997³⁶. Canon Jim Warner, of St Francis College in Brisbane, set the tone by drawing a distinction between ministry and participation in the mission of

the Church. He suggested that ordained ministry ought to then be concerned largely with the ordering of the life of the community, while he saw participation in the mission of the Church encompassing a much larger task of transforming the world, and of personal relations, of history and of culture and of social and political structures.

Warner suggested that Anglo Catholic Movement had been predominantly clerical. This school of thought in the Anglican Communion had been begun by clergy who had developed it and who sustained it. He quotes a work by F. Penhale called *Catholics in Crisis*, in which the author quotes an historian named Ensor, whose opinion was that Tractarianism was “a strategy for the defence of the clerical profession – unless Anglicans were to develop some convincingly doctrinal difference, its clergy would have difficulty in maintaining any exclusive professional position”.

However, the Conference took another direction with the contribution of Theresa Harvey of the Diocese of Perth, who spoke of the “contribution of the laity to ordination training”. She said that Theological Field Education assumes and affirms the essential contribution of the laity to ordination. Since lay people in the Church are the recipients of much ministry on the part of the ordained, they are well able to assist in the training of clergy to develop the skills needed to communicate with the members of congregations. A key factor in Theological Field Education is the Field Committee, made up of lay people chosen because they have the gifts to be supporters of those training, because they know the ministry setting better than the student, because they share the faith the student is learning to communicate and because they have the experience and expertise as they sit in the pews to evaluate the quality of the budding pastor.

The Revd Canon Dr Michael Evers, recently appointed as Director of Ministry Formation in the Diocese of Perth, presented to a Conference at Chiang Mai in Thailand in April 2004 a Report he called “Closing the Gap: Writing ‘Priestly Formation Outcome Statements’ in the Anglican Diocese of Perth, Western Australia”³⁷. He went over much of the information previously referred to and explained how he had consulted with a variety of people in the diocese about the

outcomes of the BDA (Bishops, Dean and Archdeacons) conference already referred to. Following the consultation, Michael Evers grouped the statements, now extensively modified, under the headings of Knowledge, Priestly and Spiritual Growth, and Ministry Skills. In this way, the number of statements had been reduced to a manageable level and were placed in the Diocesan Ordination Handbook, so that the desirable outcomes of clergy training were listed for reference by the clergy of the diocese.³⁸

It is interesting that a number of people consulted questioned how the outcomes listed could possibly be measured in any empirical way. Academic achievement is measurable but in many other respects, some assessments came down to a matter of opinion.

It would seem that decisions about the suitability of ordination candidates about whether the outcomes proposed in training programmes are met, depends on the insight and capacity of individuals chosen as mentors. It may be that the lay people involved in Theological Field Education are better placed than the academics and mentors involved in the training process of discerning whether an ordinand will make a good priest. The future of ordained ministry might well depend on encouraging the laity to take an increased responsibility for the future shape and style of ministry and of the Church.

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- ¹ See Biographical Note (2005) in programme marking the retirement of P.F. Carnley as Archbishop P. 16. Available from Anglican Church Office, Perth.
- ² Diocesan Year Book (1981) Anglican Diocese of Perth pp 5, 8.
- ³ Diocesan Year Book (1982) pp 47, 49.
- ⁴ Diocesan Year Book (1983) p.61.
- ⁵ Diocesan Year Book (1984) p.81.
- ⁶ I am indebted to Professor Bill Loader of Murdoch University for much of this information which was conveyed to me during an interview on 29 June 2005.
- ⁷ Diocesan Year Book (1984) p.83.
- ⁸ Diocesan Year Book (1985) p.85.
- ⁹ Diocesan Year Book (1985) p.90.
- ¹⁰ Interview with the Revd Dr Ron Noone in Geelong, Victoria, on Monday 14 March 2005.
- ¹¹ The Researcher also interviewed Dr Ivan Head in Sydney, NSW on Friday 18 March 2005; Canon Theresa Harvey in Perth on Thursday 7 April 2005; the Revd Dr George Trippe also in Perth on 12 April 2005.
- ¹² Board of Ministry and Training – Archbishop Carnley's Report (1983) to General Synod Standing Committee 28 August 1983. General Synod Archives, St Andrew's House, Town Hall Square, Sydney NSW.
- ¹³ Interview with the Researcher 18 March 2005.
- ¹⁴ Diocesan Year Book (1992) p.215.
- ¹⁵ P.F. Carnley (2001) The Yellow Wallpaper Harper Collins, Sydney.
- ¹⁶ Diocesan Year Book (1992) p.237.
- ¹⁷ Diocesan Year Book (1995) p.291.
- ¹⁸ Jim Fenhagen (1977) "Mutual Ministry", Seabury Press, New York.
- ¹⁹ Dennis Kirkaldy (1992) "Theological Education in the Anglican Church of Australia" CEF Publications, Sydney NSW, Introduction p.1.
- ²⁰ Jean Galot cited by John N. Collins (1992) Are All Christians Ministers? E.J. Dwyer/David Lovell, Newtown NSW p.7.
- ²¹ Total Ministry (1977) A Report by the Commission on Ministry to General Synod in General Synod Archives.
- ²² Peter Adam et al (2001) Making Connections: Essays on Theological Leadership and the Australian Church, General Synod Office, Sydney.
- ²³ Peter Adam et al (2001) Making Connections: Essays on Theological Leadership and the Australian Church, General Synod Office, Sydney, p 5.

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- ²⁴ Robert Runcie (1988) Authority in Crisis London: SCM p.25 quoted by Richard Treloar in Peter Adam et al (2001) Making Connections, General Synod Office, Sydney.
- ²⁵ Richard Treloar in Adam (2001) also on p.33.
- ²⁶ Response to a questionnaire on discerning vocation to the priesthood. File 269/1/1 in General Synod Archives, Sydney.
- ²⁷ The author was a member of Diocesan Council from 1977 to 1993.
- ²⁸ (a summary of the Archbishop's comments to the Conference in the possession of the author)
- ²⁹ The whole topic of becoming Ministering Communities is very comprehensively set out in a thesis with that title by Bishop Brian Farran which was successfully submitted for the Degree of Doctor of Ministry Studies of the Melbourne College of Divinity in 2004. .
- ³⁰ Trinity Theological College, Leederville, grew out of St Matthew's Shenton Park School of Ministry which amalgamated with Westminster Presbyterian College in 1998. Degrees are validated by the Australian College of Theology.
- ³¹ See Survey C B 3 and 4.1 on p.66 (Appendix to this thesis).
- ³² See Survey C B 4.2.9 on p.70.
- ³³ See Survey C B 5.9 (p.72) and 6.18 (p.74).
- ³⁴ See Survey C B 7.2 to 7.27 (pp 77-77).
- ³⁵ General Synod Archives, Sydney, Ref 29 30/04/00, February 2001.
- ³⁶ General Synod Archives, Sydney, Box 78, I.D. 476.
- ³⁷ Macdonald Associates Conference, Chiang Mai, Thailand, April 17-21, 2004. Available from AITRE, Wollaston College, Perth.
- ³⁸ Available from Archbishop's Chaplain, Anglican Church Office, Perth.

EPILOGUE

The story of training for ordained ministry in the Anglican Church in Western Australia from 1895 to 2005 certainly bears out the important role played in the process by the six successive Archbishops of Perth. In an hierarchically ordered Church that may be hardly surprising, but of considerable interest is the difference in styles of leadership. The dictionary definition of leadership covers a bewildering range of meanings, but the meaning most applicable for our purpose is that of "leading performer", i.e. one who exemplifies a model and encourages and enables others to emulate it.

There is some discussion at the present time as to whether leadership is or is not intrinsic to the concept of ordination. Should gifts of leadership, or some evidence of the potential to develop them, be looked for in those discerned to have a vocation to ordained ministry? Most, if not all, parties to the discussion would answer in the affirmative. But there are differences of emphasis. Some would see the possession of personal gifts all important, while others would see the need for leadership to be shared between members of a team. The TEAM (To Each A Ministry) emphasis in the ministering community model implies this, while the traditional model of a parish led by a Rector (literally a ruler) places the emphasis on the role of the leader. Even so, the ministering community model also emphasises the need for the ordained person to have the capacity to share the vision implied in the model and to inspire and empower others to strive to express it.

Concern over the need for appropriate leadership has led to the publication of a good deal of material. In Western Australia, the Report of the AITRE Steering Committee devoted a chapter to the subject of leadership in the Church.¹ It suggests "dispositions" are more fundamental than "skills" since the latter may be acquired. By the former is meant the personal attitudes, values and patterns of behaviour which demonstrate qualities a person has in him/herself.

The following dispositions are listed in the Report (p.25):

Ability to live out of an awareness of God	<p>Detachment – God as the focus of all experience.</p> <p>Actual habits of reflection.</p> <p>Proven stability & ability to find God in the present moment, situation & community.</p>
Passion for the Gospel	<p>Awareness of the need to collaborate with God in God's work as something already accomplished.</p> <p>Evidence that reliance on the gospel has been liberating.</p> <p>Irritation with the Church when it is self-preserving.</p> <p>Personal & informed commitment to pay the cost of the gospel.</p>
Vision	<p>A sense (grounded in actuality) of God's purposes for Church & world, and his/her own place.</p>
Compassion	<p>Proven ability to form relationships with people & display authentic empathy.</p> <p>Actual involvement with the work of social justice.</p>
Study	<p>Evidence of discipline, an inquiring disposition, readiness to be challenged.</p> <p>Hunger for Christian tradition as a resource for life.</p>
Prayer	<p>Evidence of desire for prayer, leading to discipline, search/experiment, personal transformation.</p>
Leadership – enabler and convictor of community	<p>Proven ability to initiate & facilitate others' engagement, to communicate their personality & vision to others to show inner strength, courage of convictions.</p>
Flexibility/openness to change/ability to let go	<p>as shown in worship, prayer, lifestyle, relationships etc</p>

Discerning God in the culture	Awareness of the culture we live in, the presence of God in ordinary experiences and in ability to acknowledge the questions about God thrown up by that experience.
Maturity in personal life and relationships	<p>Ability to take responsibility for her/himself and others.</p> <p>Recognition of his/her own contribution to difficulties in relationships.</p> <p>Awareness of the theological dimension of relationships.</p>

These qualities are very similar to the minimum requirements for ordination adopted by the General Synod. This latter list adds a list of things to be learned regarding the Anglican tradition.²

We have already noted that leadership styles vary a good deal. In 2001, a Task Force of the General Synod promoted a book on theological leadership and the Australian Church which discussed various styles in vogue.³ A consideration of the styles will facilitate some assessment of the leadership of the several Archbishops of Perth in the area of theological education and lay training. In the first chapter, Dr Peter Adam, now (2005) Principal of Ridley Theological College in Melbourne, describes those who lead doing so by **pragmatism**, or by **popularity**, or by **political nous**, or by **pastoral awareness**, or else by **theological principles**. Obviously, some leaders exhibit all five styles, while others major in one or two of them. Another difficult balance Adam refers to is that between proactive and reactive leadership. Proactive leaders may find they are leading no one, since their ideas may be resented and often are dropped when the leader moves on. On the other hand, reactive leaders may have no influence because others seem always to be setting the agenda. Leaders need to have vision, and yet be reactive, in adapting their vision to the situation and the people concerned. The ideal leader who has all the dispositions listed and flexibility in adopting different styles of leadership for different situations does not really exist! But these criteria will give us some sort of yard stick to reflect on the six Archbishops of Perth.

Charles Owen Leaver Riley, Bishop of Perth 1895-1914, First Archbishop 1914-1929.

Riley was certainly an activist who had a high degree of **political nous**. He was clear in his own mind that the clergyman needed to be an educated gentleman who had rubbed shoulders at University with those who would be leaders in other walks of life. When state aid for the Churches was withdrawn, Riley's friendship with Premier John Forrest elicited £20,000 to begin an Endowment Fund. He allowed himself to be persuaded that a theological college was needed in the colony, but he displayed little personal interest in its fluctuating fortunes. His heart was set, as was the heart of Bishop Charles Perry of Melbourne, on having an Anglican University College to which would be attached a Theological Hall where graduates could absorb some basic theological knowledge to fit them for ministry. The dream was realised in Melbourne (Trinity College) but not in Perth.

St John's College closed before Riley died and the St George's College, funded by a bequest from his good friend Sir Winthrop Hackett, was not completed in time for Riley to dedicate it before his death in 1929. When St George's opened there was no Theological Hall attached to St George's College, nor was one even developed and St John's Theological College was soon forgotten. Among the 30,000 who watched his funeral cortege pass by in St George's Terrace were those who valued his splendid work as Chaplain General, his successful establishment of the Province of Western Australia, his contribution as Chancellor of the University of Western Australia and his work and leadership in the Masonic Lodge. Any who had hoped for development of a locally-trained ordained ministry within Western Australia would inevitably have been disappointed.

Henry Frewen Le Fanu, Second Archbishop of Perth 1929-1946, Primate of Australia 1935-1946.

This somewhat retiring leader led the Anglican Church in Perth during a period when the number of ordained clergy increased by no less than forty. He gave St George's College every opportunity to fulfil the vision of his predecessor and appointed a gifted leader in the person of Canon Bryan Robin (who did not take up this appointment in the end) and a Sub-Warden in the person of Christopher Storrs. The latter was to teach, it was hoped, basic theology at first year level to graduates

aspiring to ordination. But ordinands were not forthcoming. On the other hand, Le Fanu had candidates offering from England and from other states. He studiously avoided training men through the "apprenticeship model" of part-time study while they were working as stipendiary lay readers. Later in his term of service, he was passionately convinced of the need for national standards and the desirability of candidates studying elsewhere than in their home state – a view that was to be echoed by the fifth Archbishop. Le Fanu had a high degree of **pastoral awareness** and believed that men who had a wide experience of life and of the Church in places other than Western Australia would bring values to bear on the local scene. Le Fanu knew that his predecessor was a public and popular figure. He himself did not try to emulate Riley, but rather quietly encouraged achievement and pastoral zeal amongst his clergy.

Robert William Haines Moline, Third Archbishop of Perth 1947-1962.

Just three years after the third Archbishop took the reins, Synod passed recommendations concerning the establishment of a theological college. Nevertheless, there was still a strong representation of Englishmen in Western Australia who had been trained and ordained in England. Many of them had a leaning towards a moderate Anglo-Catholicism, as did the Archbishop himself, and this, as we have seen, influenced his attitude towards some of the more evangelical aspirants to Holy Orders. It is certain that Moline, like Riley, preferred the kind of liberal education that was widely assumed to be available at Oxford and Cambridge, but he was sufficiently **pragmatic** to realise that a local training programme was essential and he set up a Committee under the leadership of Canon Ralph Hawkins, to raise the necessary funds for the establishment of Wollaston College. He obtained the services of Canon Tony Pierce as Warden and the quality of the early student body under Pierce has been much lauded. Moline was an example of conservative leadership, and at the same time was open to new developments.

George Appleton, Fourth Archbishop of Perth, 1963-1969

Appleton, too was open to change. He is remembered for his vision in making possible the beginnings of non-stipendiary ministry. He believed the ordination of women would be an inevitable development. His concern for the health and well-being of his clergy was widely appreciated as was his encouragement of wider

responsibility for the ministry of those women who were deaconesses. In retrospect, George Appleton was opening doors and sharing with his clergy and people the vision of a future Church that would be very different.

When Appleton left for Jerusalem in 1969, Bishop Brian Macdonald as Administrator urged caution on his colleagues as they awaited the next Archbishop. He could see that the Church was on the cusp of change as far as the training of clergy was concerned. If having a vision that was a first requirement of leadership, George Appleton was certainly a gifted leader. The challenge was to implement the vision in changing circumstances.

Geoffrey Tremayne Sambell, Fifth Archbishop of Perth, 1969-1980.

The Fifth Archbishop was **pragmatic**, had lots of **political nous**, was **popular** especially amongst the laity and believed that **theological principles** were important despite a suspicion of academic theologians. He was the most forthright of the first six Episcopal leaders of the Church in Western Australia.

The complete revamping of the training programme, including the sending away of students to Colleges in other states for their primary training, and then their return for a residential year at Wollaston in the intern programme, constituted a dramatic change. How did Sambell persuade others that his vision had validity? No doubt because of his strong personality and personal convictions. If a leader is someone with vision and the ability to share it with others, and inspire them to work towards its implementation, he was an outstanding leader. Those who had worked long and hard to see Wollaston established as a traditional theological college offering primary theological education for ordinands were deeply disappointed and sometimes angry. Some were certainly concerned that the career of Tony Pierce as a theological educator was cut short by the changes. It was likely that Sambell's view was that there would be no gain without pain.

Another important innovation which still continues in the Church in Western Australia is CPE, or Clinical Pastoral Education. Geoffrey Sambell brought the Revd Roy Bradley to Perth to begin this training and it is now (2005) well established

at Royal Perth Hospital under the leadership of the Revd Judith Peterkin. Ordinands must complete at least one quarter of CPE over ten weeks.

There was a number of clergy who obviously felt Geoffrey Sambell was a forbidding figure, but very many who discovered in a time of personal need he was a wonderful pastor. His realisation in his last days of the affection of so many clergy and lay people in the diocese was overwhelming for him personally and many discovered something of his essential character as he bravely faced his last illness. Geoffrey Sambell would often test people by making statements and asking "that's right, isn't it?" He was inwardly disappointed when people agreed with him simply because he had said something as an Archbishop. He was always seeking to evoke from others the willingness to assess situations and to make decisions they would stand by. As far as the training of clergy was concerned, Archbishop Sambell entertained a hope that there would one day be a national approach to the training of ordination candidates. He believed there were too many colleges and that resources were thinly spread. Even today, however, there are no signs that such a development will ever take place. The deep differences in theological outlook mean that this is not even an option.

Peter Frederick Carnley, Sixth Archbishop of Perth, 1981-2005, Primate of Australia, 2000-2005.

The development of the model of theological education and clergy training in Western Australia since 1981 has been comprehensively described in the previous chapter. Peter Carnley emerges as the great visionary amongst the Archbishops whose vision for the training of clergy was firmly based on **theological principles**.

In his survey of theological education in the Anglican Church of Australia, Dennis Kirkaldy identifies no fewer than seven models operating over the past decade.⁴ The **first** is a "University" model in which the traditional core subjects (in this case, biblical studies, church history, liturgy, biblical languages etc) take precedence over all else. Pastoral theology and Field Education are "add ons". Kirkaldy notes that this traditional model is disappearing.

The **second** model has the traditional core, pastoral theology and Field Education interwoven. There is no "add on". The problem here is the difference in evaluating

the progress of students which raises the question of the value of a degree guaranteed on the basis of continuous assessment in an age where society is conscious of standards. However, there are signs that some University education is heading in the same direction so that the problem may not be confined to theological education.

The **third** model identified utilises an ecumenical training institution eg an interdenominational college of divinity (eg the Melbourne College of Divinity) but Anglican Formation, indispensable for ordination, is clearly an "add on" as is the case in the present situation (2005) in Perth.

The **fourth** model is a variation in which the teaching of the traditional core is likely to be University based as is the case in Perth, but with additional training offered usually for Anglican ordination candidates at Wollaston College on Wednesday each week. In addition to this, 12 hours are spent weekly in supervised theological field education in parishes or institutions.

The **fifth** model is the pattern based on sending students to another part of the nation for primary theological education, and then mounting a locally based course of Anglican formation in the home state as an "add on" to cover pastoral theology, field education and Anglican tradition. This model was adapted by the Fifth Archbishop of Perth, Geoffrey Sambell, and an Intern Year at Wollaston College catered for those candidates who had done their primary theological training elsewhere.

The **sixth** model has been used in smaller rural dioceses where theology is taught by distance education with the occasional residential workshop and further study following after ordination. For this to be effective there needs to be a theological educator on the diocesan staff to encourage and monitor the ordained students. Something of this is in vogue in Perth through the TEAM (To Each A Ministry) programme, where teaching is given in residential blocks and where seminars are held for training in ministry skills. This process can and does lead to ordination of those who are called to part-time, non-stipendiary ministry. Those ordained need, however, to complete further studies if they wish to transfer to full-time ministry.

The **seventh** model identified by Kirkaldy is the apprenticeship model of learning on the job. In the Diocese of Bunbury during the years 1984-2000, parishes were helped to accept responsibility for discerning whether a student pastor had a genuine vocation to ordained ministry. If this was so affirmed, the candidate would be sent to College for one or two years of full-time theological training and then return to complete studies on the job after ordination with other diocesan clergy as mentors. The problem this model gives rise to is the difficulty of finding theological mentors in a diocese remote from a capital city where theological colleges and university facilities are mostly to be found.

The current Perth model

As we have noted, the fourth model of Kirkaldy's seven approximates most closely to the process currently in place in Perth.⁵ It can fairly be described as creative and imaginative and conforms with the foundational teaching of Archbishop Peter Carnley that the priest of the future as in the past must be trained to be prophet, priest and shepherd/king.

It is expected that those candidates for full-time ministry will take at least 3½ years to complete a degree programme at Murdoch University (BA, Theol), with 12 hours a week during teaching weeks for three years, with a 10 week programme in Clinical Pastoral Education. Candidates are expected to work with a Spiritual Director and each student has one of the three Anglican university lecturers on the Murdoch faculty as an Academic Advisor. Pastoral care is offered by the Director of Ministry Formation and other staff members.

Each year the programme begins with a two day orientation. A retreat is held for five days over the mid-semester break. On Wednesday each week the student body meets for worship and for reflection on the worship and on the sermon. After lunch, there come two input sessions on themes over a three-year cycle including:

Leadership

Spirituality

Anglican Tradition

Priestly Identity

In a student's first semester, he or she is sent out to experience worship in as many different parishes as opportunity affords. The emphasis is on learning from both negative as well as positive experiences. After this introduction, students serve two or three 18 month placements in particular parishes and other sectors of ministry. This theological field education involves a monthly meeting with a supervisor, who could be the Rector or the Chaplain with whom the student is placed. The preparation of a learning contract identifies the goals and provides for a monthly meeting with a Field Committee of lay people drawn from the parish or institution.

The process has been well prepared and written up, and training is offered to supervisors and field committee members. There has been a real attempt to integrate theological study with the other elements of a total formation programme.

Viewed as a whole, and compared to programmes elsewhere in Australia, the Perth Formation Programme has a lot going for it. But no one model is perfect. It will no doubt need to be updated and improved, and some constructive criticism can be offered.

The first and third Archbishops shared a conviction that a liberal education in the humanities was the most appropriate foundation for training for the ministry. All things being equal, someone who has background in philosophy, history, literature and classical languages has a strong base to engage in theological study. To provide opportunities for a young man or woman in their early years after leaving school to gain a broad liberal education if they are academically gifted with a view to becoming accomplished theologians in future years, must surely be a good investment for the Church. In years gone by St George's College, within the University of Western Australia, has offered free places to students whose intention was to train for the ministry after graduating from University. If this could be revived, gifted young candidates could be encouraged to set their sights higher in terms of education in preparation for ministry.

One of the most pressing problems that makes the present process difficult at the end of the day is that fewer and fewer parishes have the resources to pay for full-time

Assistant Curates. If this difficulty continues, some way needs to be found so that the newly ordained are not thrown in at the deep end, as it were, but given some mentoring and guidance as they begin full-time ministry. Given that candidates engage in their primary theological education and other parts of the formation programme in Perth itself over 3½ years, it is surely worth consideration being given to completing a fourth year of training, perhaps after being ordained to the diaconate, with the same financial assistance candidates enjoyed as students. There could be opportunity for reflection on placements in parishes and institutions, and a somewhat more intensive training in ministry skills before going to full-time appointments. Some of the Curates-in-Charge in recent years have done extremely well. Others have struggled. The plan for an Intern Year (that of 1981) established by Archbishop Sambell is an appendix to this thesis and the author suggests that the Church be encouraged to re-examine this model to see if it can be incorporated and adapted into the process presently in vogue.

There is also the issue of what degree of flexibility is needed in choosing where candidates might be trained. To maintain a training programme in a place the size of Perth, it is necessary that most candidates participate in the programme that has been set up. But sometimes exceptions need to be made. In recent years, a student who trained in England hoping to be ordained and work in Western Australia was accepted and the cost of his training reimbursed by the Diocese of Perth. It is interesting to look back to the days of Archbishop Le Fanu who seemed to have had no great concern about establishing a training programme locally but who managed to attract ordinands not only from the Eastern States but from other parts of the world. Some variety of background is obviously an enrichment of the home diocese. In the Diocese of Sydney, exceptions are not made, and all candidates must undertake theological training at Moore College. There is certainly a challenge posed by the establishment of the non-denominational Trinity Theological College in Perth, in opposition to the diocesan programme, as we have seen. But students, who for good reason, wish to study interstate could surely be a positive enrichment. In some instances, the Sambell Travelling Scholarships and the Mary Lockett Bequests for further education of clergy might possibly also be used to support graduate candidates ordained as deacons undertaking six months practical training at the end of their studies as previously indicated above.

In summary, we can say that the Diocese of Perth today has a comprehensive and well balanced process for theological education and for the training of clergy. It is much to be hoped that those responsible for the training process will be open to modification and creative change so that the process can continue to be the best possible option.

Some criticism has been made of the cost of the programme. Expenditure covers 60% of the costs of three University lecturers, a Director of Ministry Formation, student allowances and costs for programmes at Wollaston College. It is expected to rise to \$325,324⁶ in 2006/07. But this is less of an issue if it is compared with the costs of running a Diocesan Theological College.

One further issue is the treatment of Anglican Formation as an "add on" during the mid-week programme at Wollaston College. There is a natural tendency for students to distinguish between examinable subjects and those not so examined. There are obviously problems in including comprehensive Anglican Studies in an ecumenical programme as at Murdoch University. If there was some arrangement by which an academic programme including, say, the history and contents of the Book of Common Prayer, and the structures of the Anglican Communion could be taught and examined, (and possibly recognition given by Murdoch for degree purposes), this would certainly encourage this aspect of training to be taken seriously. Perhaps there could evolve an Institute for Anglican Studies based, say, at the Cathedral in association with the existing Education Centre. This could serve the needs of theological students, parishes, clergy, deaneries and interested individuals. The rich tradition of the Anglican tradition can only be related to contemporary society by those who know and value that tradition.

The first six Archbishops have each contributed to the evolution of process for theological education and ministry formation of which the Anglican community in Western Australia can take justifiable pride. It is to be hoped that future Archbishops will build on the positives in their predecessors' contributions to ministry formation and let the negatives, like old soldiers, simply fade away.

¹ Report of the Anglican Institute of Theology and Religious Education Steering Committee to Diocesan Council, Diocese of Perth, May 1998.

² An Ordination Handbook (2000), published by the Diocese of Perth. Available from Anglican Church Office.

³ Adam P (Ed) (2001), Making Connections, Adelaide, Open Book Publishers.

⁴ Kirkaldy, D (1992), Theological Education in the Anglican Church of Australia, Sydney, Christian Education Publications.

⁵ "Current Process of Formation/Training in Perth" (2003), Paper prepared by Dr Michael Evers, Director of Formation, Wollaston College, Perth.

⁶ Draft Budget – Theological Training 2005/2006 provided by Finance Director, Anglican Church Office, Perth 14/7/05.

APPENDIX 1

Notes on Literature

NOTES ON LITERATURE

Only a handful of books can be said to be "histories" of the Church in Western Australia. Alexander is a tidy and careful summary of four Episcopal periods. Hawtreys is a useful collection of resources from many directions but suffers even more than does Alexander from a kind of subservience or exaggerated respect for the episcopal office holders. An essential primary resource of the earliest days is the Bolten and Vose edition in two volumes of the Wollaston Journals. Burton's modest book is useful but sketchy. The papers edited by Tonkin together with Robin's Life of Matthew Hale and Holden's story of Bishop Goldsmith of Bunbury provide additional information. This is also true of the various lectures on John Wollaston published by the Holy Trinity Church York Society.

The diaries and Letter Books of people like Charles Riley in the Battye Library are somewhat disjointed and only partial as one might expect. All in all, the resources are patchy. A coherent and comprehensive history of the Anglican Church in Western Australia has yet to be written.

Two relatively recent additions to the literature are "West Anglican Way" written by A.E. Williams which reports to cover the story up to the time of Archbishop Riley but is a very sketchy coverage indeed and contains a number of inaccuracies. On the other hand John Tonkin's history of St George's Cathedral gives a wide sweep of the story in a very professional manner but has, of course, a particular focus on the Cathedral.

Of the making of books on the history of the Anglican Church there seems to be no end. Those listed in the Bibliography (which are cited in the text) are just a sample. Smith's unpublished thesis on Clergy Training in Western Australia is a valuable collection of data. The same might be said of Porter's biography of Geoffrey Tremayne Sambell, an unpublished thesis at Murdoch University.

The documents, press cuttings and reflections of E.W. Doncaster are a mine of information.

APPENDIX 2

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APPENDIX 3

The Survey

SURVEY

Refers to Questionnaire circulated to clergy who were trained and/or ordained in the Diocese of Perth 1947-2004.

The text of the Survey is printed here has had the names of respondents deleted. The full text is available only to bona fide researchers on application to the Diocesan Secretary or Archivist at Anglican Church Office, Cathedral Square, Perth.

KEY TO SURVEY

M = Moline
A = Appleton
S = Sambell
C = Carnley

The Questionnaire is in three parts – A, B, C.

For example. S.B. 4.1 = Sambell, Section B, Question 4, Section 1.

Note

No attempt has been made to correct the spelling and/or grammar of any of the respondents.

ARCHBISHOPS QUESTIONNAIRE RESPONSES

Section A -

Are you an Ordained person?	Yes 54	No
1. ARE YOU A UNIVERSITY GRADUATE?	Yes 37	No 17
DO YOU HAVE A THEOLOGICAL QUALIFICATION?	Yes 53	No 1

ARCHBISHOP LE FANU QUESTIONNAIRE RESPONSES

(ONLY ONE RESPONDENT)

Section B

2. Describe the process by which you were accepted as a Candidate

Response:

- 2.1 Through local rector, then discussion between my father and the Archbishop, who requested I complete my degree and become a student at St George's University, College

3. Did you study at a theological college?

- 4.1 Do you consider your formal training to have been appropriate for the Ministry in which you were later engaged?

Response:

- 4.1.1 All aspects covered, including practical religious instruction, catechism in a local parish etc

4.2 What would have made this training more appropriate?

Response:

- 4.2.1 I consider the training appropriate especially the subjects covered in Th.L Studies

**5. Did the Archbishop at the time have contact with theological students?
(How often? In what contexts?)**

Response:

- 5.1 The contact was through the Principal of the Theological College, who was in close contact

**6. Was your association with him an important factor in your training?
(Eg. Did it foster a greater sense of belonging to the Diocesan family on you part?)**

Response:

- 6.1 As in Q5, the association was mainly between the Archbishop and the Principal (Warden)

7. **Was the ordination service(s) a significant event in your life?**
(What made it so? Failed to make it so? Was it relevant?)

Response:

- 7.1 Yes. The culmination of many years of study now about to lead to responsibility for which the study was preparation

8. **Was there a scheme of post ordination training in vogue when you were ordained?**

Response:

- 8.1 Parish responsibilities left little free time

9. **How would you rate its format and content in terms of its usefulness in your ministry?**

Response:

- 9.1 The TH.L curriculum and subjects studied plus the practical application to teaching etc were most helpful and appropriate

10. **Did you serve as an Assistant Curate immediately after ordination?**

- 10.1 At St Mary's, South Perth for 2 years

11. **How important was the training you received in this role?**

Response:

- 11.1 Very important. Responsibility increased from diaconate to priesthood

12. **Was the rector/vicar under whom you served an important person in your development?**
(In what ways did s/he influence your development in ministry?)

Response:

- 12.1 He gave me a high standard to aim for and encouraged accepting responsibility

13. **In the years since ordination has your connection with the Archbishop or other Diocesan Bishop been important?**
- 13.1 No. This was largely due to my many years in the RAAF as chaplain and so little contact
14. **Give an example of a positive interaction with your Archbishop/Bishop.**

Response:

- 14.1 See Q13. There was a Bishop to the Forces in the RAAF but only occasional close contact

ARCHBISHOP MOLINE QUESTIONNAIRE RESPONSES

Section B

Describe the process by which you were accepted as a Candidate

Responses:

- 1 As I can recall, interviewed by Archbishop Moline and maybe by James Paice
- 2 Enquired through the Diocese of Perth for work in Mission field. Encouraged to consider being trained as a Priest first. Accepted this invitation & encouragement and Perth Diocese offered and paid for my support to enter St Michael's House
- 3 Applied to and accepted by Archbishop R. Moline after consultation with parish priest and completion of University entrance.
- 4 Solely on the recommendation of my Pastor and then minutes with the Assistant Bishop.

3. Did you study at a theological college?

Yes No

4

4.1 Do you consider your formal training to have been appropriate for the Ministry in which you were later engaged?

Yes No

2

1

Responses:

- 4.1.1 As well as formal lectures, tutorials in College and around the University, constant contact with visitors to Cambridge with new ideas and improvements, and visits around England to exciting happenings in the Church
- 4.1.2 Being trained in the atmosphere and company of a Religious Order I was grounded in the notion of work, study, prayer and silence. I found that while learning under spiritual discipline I was also equipped to be open and tolerant. Prayer and study and manual labour were encouraged to be natural. I don't think my training encouraged me to be rigid but guided by

scriptures

- 4.1.3 Theological Training – Parish ministry Melbourne, Deepdene/Balwyn very practical. Refused ordination by acting diocesan bishop Ralph Hawkins – no reason given. Signed on for 2 years at Swanleigh Hostel by A Roy Peterkin, good preparation for ministry – then requested by Archbishop Moline to do a year at Wollaston – Bridging Year.
- 4.1.4 An appointment with Archbishop Moline. The Archbishop asked me if I had considered ordination then asked me to come back in 12 months and let him know what my decision was. Twelve months later I said I would like to go to Ridley but he said I would have to pay my own way. Was ordained deacon on St Thomas' Day 1954. The Archbishop was not overly concerned that I did not obtain a Degree or Diploma. Then served two happy curacies. Following an interview with the Examining Chaplains the Archbishop informed me that I would not be priested. Archbishop Moline said he would be very happy to welcome me back after I was priested at St Paul's Cathedral Melbourne on Second Sunday in Lent 1957
- 4.1.5 Solely academic – no pastoral/parish work and no homiletics – course directed to exam performance, plus with an emphasis on liturgy and spiritual development

4.2 What would have made this training more appropriate?

Responses:

- 4.2.1 Nothing at that time
- 4.2.2 Can't imagine – It was terrific, though they didn't teach me to preach – though we had to preach "in House" as it were – not a good way to learn
- 4.2.3 Difficult to answer I did learn so much from my parish experience at St Hilary's Kew as a stipendiary lay reader.

5. Did the Archbishop at the time have contact with theological students? (How often? In what contexts?)

Yes	No
1	2

Responses:

- 5.1 Occasional letter from Australia (candidate in England)

- 5.2 Perth's a long way from Adelaide – Bishop Robins of Adelaide was a regular visitor to the House while we enjoyed. He took Retreats and so on too. I only came back to Perth for Xmas. Bp Moline never asked or invited me to see him
- 5.3 Rarely whilst in Victoria, I worked mostly in Melbourne over the three years
- 5.4 Very little if any with me. I don't know about any others
- 5.5 30 minute interview during the end of year break
6. **Was your association with him an important factor in your training?**
(Eg. Did it foster a greater sense of belonging to the Diocesan family on you part?)

Yes No
3

Responses:

- 6.1 He couldn't have I was completely absorbed in whole excitement of vibrant C of E in 1953-5.
- 6.2 No not really on both counts and on ordination I was sent to Kalgoorlie
- 6.3 Not really
7. **Was the ordination service(s) a significant event in your life?**
(What made it so? Failed to make it so? Was it relevant?)

Yes No
4

Responses:

- 7.1
- Numbers (21 of us)
 - Building the unfinished Liverpool Cathedral
 - Four busloads of future parishioners
 - obviously a main event in that big diocese (1000 clergy)
- 7.2 St Peter's Adelaide and St George's Cathedral Perth. I am very fond of my ordination – I was the only candidate though so got all the attention. Even the local Greek priest came and laid hands on me. Canon Walsh took my pre-ordination retreat at Perth College – once again on my own.

- 7.3 The dignity of the occasion, fellow students from Wollaston.
- 7.4 Although not a brilliant student I was accepted for ordination as a Deacon and ultimately as a Priest (50 years ago next year!) Deaconing was significant but not really a memorable experience – certainly a significant step. My Priesting was relevant and significant – no doubt being back in my state of birth and among so many friends etc.
- 7.5 My vocation was full affirmed and a life-long commitment made
8. **Was there a scheme of post ordination training in vogue when you were ordained?**

Yes	No
1	4

Responses:

- 8.1 Only an essay before priesting.
- 8.2 Not that I know of. It was left to the Priests and to whom we were sent as Curates.
- 8.3 Parish only.
- 8.4 Not that I can recall.
9. **How would you rate its format and content in terms of its usefulness in your ministry?**

Responses:

- 9.1 Zero; but regular contacts in Wigan (U.K.) with other curates and clergy most valuable.
- 9.2 Learned some very good practical tips, the power of 'visiting' parishioners, faithfulness and care of the sick/hospitals and that never really left me.
- 9.3 Revd Canon Jack Watts practical (in parish visiting, cleaning halls, youth work) long hours 6 or 7 days a week, almost no time allowed for theological reflection, undertakers taught me how to take a funeral.
- 9.4 No memory.
- 9.5 Quarterly evenings spend with the two examining chaplains. Chatty, social but of little consequence.

10. Did you serve as an Assistant Curate immediately after ordination?

Yes	No
4	1

10.1 Wembley/Floreat Dec 59 to Dec 62.

10.2 At Northam and East Victoria Park.

11. How important was the training you received in this role?

Responses::

11.1 See question (9.1)

11.2 Work ethic in ministry, time tabling, morning and evening office.

11.3 With Archdeacon Bolhamtey it was important and valuable – we remained in contact over the years – til his death recently.

11.4 Inadequate- the rector had no formal college training coming to ministry through Moral Rearmament!!!!

12. Was the rector/vicar under whom you served an important person in your development? (In what ways did s/he influence your development in ministry?)	Yes	No
	3	1

Responses:

12.1 Under 3 clergy – the first was immensely valuable lived in Vicarage and saw capable hardworking vicar at work.

12.2 Faithfulness and Reliability.

12.3 Through his quiet and consistent commitment to his ministry and family.

13. In the years since ordination has your connection with the Archbishop or other Diocesan Bishop been important?	Yes	No
	5	

13.1 Abp Appleton, Abp Sambell, Bishop B Macdonald, Bishop B Rosier (country).

13.2 At times very much so I have worked under four Archbishops in Perth diocese and two in Melbourne. I have experienced all as encouraging and supportive perhaps some more than others.

13.3 Supportive yes, influential yes, encouraging yes.

14. Give an example of a positive interaction with your Archbishop/Bishop.

Responses:

14.1 Visited when ill, appreciated – phoned when ill appreciated.

14.2 Bishop George Appleton was very supportive just by being himself.

14.3 Appleton, Rosier, Macdonald visited and stayed in rectory at Dalwallinu. Appleton – man of prayer, Sambell – regular guest at Riverton and Wembley Downs. Encourager. Later years of ministry Area Bishops took a more active role in parish.

ARCHBISHOP MOLINE QUESTIONNAIRE RESPONSES

Section C

18. Were you involved in any of the following?
Formal Theological Education eg. at Wollaston College or
Murdoch University?

Yes No

1

Supervising Ordinands in Pastoral Placements?

Yes No

1

Ministry as an Examining Chaplain?

Yes No

1

Intern Training for Deacons?

Yes No

1

Post Ordination Training?

Yes No

1

19. What tasks were you given to do?

Responses:

- 19.1
- Lecturer
 - Supervisor
 - Mentor
 - Seminars
- 19.2 Taught Old Testament

20. How would you rate the standard and relevance of the
Theological/Formation Programme?
(Indicate its strengths and weaknesses)

Responses:

- 20.1 Poor – grasping and communicating vital theological and
practical truths in a clear commanding and inspiring way far
more important than endlessly developing critical thinking
according to the 'latest' Ok insights of the 'in group'
- 20.2 Weak because Tony Pierce had very few resources

21. How would you rate the standard and relevance of the Pastoral Training?

Response:

21.1 Reasonable

**22. Was there any skills training for practical tasks in ministry?
(eg, Liturgy etc.)**

Response:

22.1 Yes

23. How important would you judge the role of the Archbishop to have been in determining the training programme offered?

Response:

23.1 I have observed four diocesan bishops making drastic changes and implementing new schemes. In each case some previous weaknesses were overcome and new ones emerged. An honest objective look at strengths and weaknesses of existing programmes before making radical changes would have been good

24. Do you consider him to have been a significant influence in the formation of ordinands a) as a Group and b) as Individuals?

Responses:

24.1 He can't be. He hasn't the time. If he does certain ordinands expect special favours

24.2 Doubtful

25. To what extent was the issue of Spiritual Formation addressed? Was the attention given adequate in your opinion? How might it have been better addressed?

Response:

25.1 Efforts made to. I wonder if a better starting point may be for

each individual to share his/her present prayer life, strengths, weaknesses and things they have tried rather than be exposed to all the new "you-beaut" techniques

- 26. Do you consider there to have been adequate supervision of students in their pastoral placements?**

Response:

- 26.1** In Bunbury diocese half were well supervised half weren't - depended on
- Chemistry of two parties
 - Ability , security, openness of Supervisor
 - Willingness of older ordinands to be taught anything

- 27. Are you aware of any training provided for the supervisors?**

Response:

- 27.1** Yes vigorous with Theresa and exhausting

- 28. Do you consider the Archbishop to have been a) supportive of the formation programme and b) to have been pleased with its outcomes?
(Can you cite any evidence for your view?)**

Comments

- 28.1** Don't know

- 29. Were you aware of any training being offered in homiletics?
If so, do you perceive it to have been positively received?**

Response:

- 29.1** Yes and not very

- 30. Overall, do you consider the candidates for ordination with whom you were involved to have been well prepared for their future ministries?
(Can you enumerate reasons for your view?)**

Response:

- 30.1** Some were. Their own readiness to learn and the relevance of the input were key factors and constant contact

- 31. How would you describe the role (if any) of the Examining Chaplains in the training process?**

Response:

- 31.1 Formal**

- 32. Was the interaction of theological teachers and other training staff with Examining Chaplains positive and creative?**

Response:

- 32.1 Occasionally**

- 33. To whom were students directly accountable? To whom were lecturers, trainers etc. accountable?**

Response:

None

- 34. In the light of your own experience do you consider the recruitment, training and supervision of clergy to be adequate or inadequate?**

Response:

- 34.1**
- In the present situation of the church in the community – the work is so tough
 - The high proportion of less flexible older ordinands
 - Need for cheap local ministries
 - Lack of time of candidates to attend to preparation

All these factors mean that any system will fail all but the exceptionally gifted

- 35. What would you see to be the most important changes that should be made?**

Response:

- 35.1** That Archbishops and Bishops shouldn't lay on hands suddenly at their discretion. I have only know one instance of a 'doubtful' candidate proving himself subsequently. I have known many doubtfuls who were pushed through who proved to be casualties sooner or later. Any doubts – don't ordain. Certainly senior clergy push pet protégés. Close monitoring by one overseer at all stages essential

ARCHBISHOP APPLETON QUESTIONNAIRE RESPONSES

Section B

2. Describe the process by which you were accepted as a Candidate

Response:

2.1 Selection Conference and Archbishop

3. Did you study at a theological college?

Yes No

2

4.1 Do you consider your formal training to have been appropriate for the Ministry in which you were later engaged?

Yes No

1

Responses:

4.1.1 No - little or no training in mission, outreach, leadership

4.1.2 No – it was too much like a "hot house" breeding rare plants. However, emphasis on worship was excellent

4.2 What would have made this training more appropriate?

Responses:

4.2.1 See items mentioned in 4.1

4.2.2 University degree – I did mine afterwards

5. Did the Archbishop at the time have contact with theological students?
(How often? In what contexts?)

Responses:

5.1 In my case more than usual – married end 2nd year training and earned stipend in accounting office subsequent to ordination

5.2 Not at all. I only met George Appleton once, when he came to the College to a Founder's Day fund raiser

6. Was your association with him an important factor in your training?
(Eg. Did it foster a greater sense of belonging to the Diocesan family on you part?)

Response:

6.1 Very supportive in items mentioned in Q5

7. Was the ordination service(s) a significant event in your life?
(What made it so? Failed to make it so? Was it relevant?)

Responses:

7.1 Sense of Vocation
Significant Involvement with Archbishop

8. Was there a scheme of post ordination training in vogue when you were ordained?

Responses:

Yes	No
1	

9. How would you rate its format and content in terms of its usefulness in your ministry?

No Response

10. Did you serve as an Assistant Curate immediately after ordination?

Yes	No
1	

18 months

11. How important was the training you received in this role?

Comments:

11.1 Helped me to ease my way into parish ministry

12. **Was the rector/vicar under whom you served an important person in your development?
(In what ways did s/he influence your development in ministry?)**
Yes No
1

Response:

- 12.1 Rector former professional actor prior to ordination – helped me greatly in worship leadership
13. **In the years since ordination has your connection with the Archbishop or other Diocesan Bishop been important?**
- 13.1 Important because they are Archbishops and therefore in position of authority. Unhelpful in that neither of 2 Archbishops following G Appleton have made a positive contribution
14. **Give an example of a positive interaction with your Archbishop/Bishop.**

Responses:

- 14.1
1. George Appleton a positive influence ordination
 2. Present regional bishop (B.Farran) has engaged creatively and is affirming and supportive

ARCHBISHOP SAMBELL QUESTIONNAIRE RESPONSES

Section B

Describe the process by which you were accepted as a Candidate

Responses:

- 1 Approached Bihsopp Witt, referred to Bishop McDonald. Examining Panel including wife accepted subject to gaining Matriculation. Lived at Wollaston, worked full-time, studied for Matriculation part-time
- 2 Part of Seekers Group 1969-70, Attended Advisory Conference 1970
- 3 Interview with Archbishop's Chaplain and several Examining Chaplains including a Psychiatrist
- 4 1 year in the fellowship of vocations and a selection conferences
- 5 Conversations, prayers over 6-8 months with Archbishop Sambell. I understand he then discussed my candidature with some of the Examining Chaplains. I spent 6 months as Deacon curate in a parish. During that time I also met regularly with Canon Tony Pierce to discuss reading he suggested on Anglicanism
- 6 Met Archbishop some examining chaplains attended an advisory conference and had a medical and was accepted
- 7 I was originally accepted for training by the Diocese of Kalgoorlie. I completed theological college at both Wollaston (Perth) and St John's in Morpeth (NSW) as a candidate for Kalgoorlie
- 8 I applied to be interviewed by Archbishop George to no avail, so after seeing Tony Pearce I spoke with Bishop Howell and began work at Wollaston College
- 9 Interviewed by 4 different people – i.e. Psychologist, theologian, priest and lay person

3. Did you study at a theological college?

Yes No

10

- 4.1 Do you consider your formal training to have been appropriate for the Ministry in which you were later engaged?**
- | | |
|------------|-----------|
| Yes | No |
| 5 | 2 |

Responses:

- 4.1.1 The subjects to be studied were clearly laid out. There was a sense of discipline, and fraternity. The Wollaston Intern Course tended in Deacon's Year attended to round it off
- 4.1.2 Helped to think theologically, good pastoral components (CPE and Deacons Year)
- 4.1.3 Trinity College in Melbourne was fraudulently understaffed in 1976 and had not one full time Academic staff person. Dr Gaden arrived in 1977
- 4.1.4 I had a very broad experience of life but not much academic background. What I received in the latter was as much as I could cope with, but was very necessary
- 4.1.5 Lacking in processes of adult and child education; and in orientation to parish context
- 4.1.6 Training was mixed with parish ministry, spread over 5-6 years. Some areas like Biblical studies and theology were strong. Pastoral care and practical matters like homiletics ethics were very thin
- 4.1.7 Partially – there were a number of areas where there were deficiencies in my view
- 4.1.8 'Formal training' is a very broad experience. I have appreciated the theological training more in hindsight than I did at the time and the options available e.g. a degree course were not available in WA then. It was adequate. However, from a pastoral perspective, given the focus of my ministry, the formal training was extremely inadequate. I have out of recognition of this need undertaken further pastoral studies
- 4.1.9 Many positives:
- A collegiate study environment
 - A top notch theologian in Tony Pearce
 - A broad based 'churchmanship' with good liturgical experimentation
 - A good college interaction within most of the parishes in the metropolitan area
 - A close working connection with Mt Claremont and City

Beach parishes

4.1.10

Simply theological study at St Barnabas, Adelaide

4.2 What would have made this training more appropriate?

Responses:

- 4.2.1 Not having to live outside the Diocese on the other side of Australia for two years although this did expose me to a broader range of Churchmanship and theological emphasis
- 4.2.2 More comprehensive supervised field education as was later developed in Perth under leadership of Theresa Harvey)
The presence of a viable Anglican Faculty
- 4.2.3 Wollaston ceased to function as a College after my first year. I studied by correspondence & tutors the second year which was not satisfactory. I studied at Morpeth the third year but this meant leaving my family – 3 children in Perth. Three years in a situation with my family would have been much more satisfactory
- 4.2.4 Compulsory units and placements in Christian education
- 4.2.5 Closer attention to practical issues of ministry, closer supervision while on practical placement
- 4.2.6 Having a spiritual director/guide and greater focus on spiritual formation. A focus on pastoral counselling skills, management skills and greater leadership training
- 4.2.7 A stronger pastoral education component coupled with field work. The option to combine theological studies with recognised pastoral subjects. For example a study of Church History is quite different when viewed as pastoral history – a different sense into the same context
- 4.2.8 Given the circumstances of the era, a larger number of students in college and health funding for the college and more support from my Bishop in Bunbury
- 4.2.9 More interaction with ministries during the theological study time

5.	Did the Archbishop at the time have contact with theological students? (How often? In what contexts?)	Yes	No
	Yes NO	9	1
	9 1		

Responses:

- 5.1 Infrequent (we were in NSW). The Archbishop made one visit whilst in NSW. His Chaplain Richard Appleby made a specific visit to check on progress. Very helpful
- 5.2 Several times a year. Informal visits when he was in Melbourne and a formal visit whilst back in Perth on holiday
- 5.3 Yes; an annual conversation plus more regular visits by his Chaplain, David Roberts
- 5.4 Visited Wollaston tow or three times and interviewed us which was when I first met him. Had student evenings at Archbishop's house. Monitored our progress and made a point of being available. I also acted as his gardener during Christmas breaks
- 5.5 One a year formally. Socially (inviting students to his home) letters to Melbourne
- 5.6 He was very much in contact over the year prior to my being made deacon and up to my priesting. His last illness stopped that input
- 5.7 Came to visit me twice in Oxford
- 5.8 Reasonably regularly as I recall, for morning chapel and breakfast occasionally. He also visited once per year to other Australian Theological Colleges where Perth students studied
- 5.9 Archbishop George nice bloke but away with the birds in a practical sense.
Archbishop Geoffrey had direct and active involvement and he who began the Interim Training program. Archbishop Geoffrey came once a week to College for liturgy and breakfast
- 5.10 Rarely. I remernber Archbishop Sambell inviting us to his house, and allowing us to take some books for ourselves from his library
- 5.11 No Richard Appleby his chaplain did it all. Just a brief interview with the Archbishop before going to Adelaide, saying he didn't think I would handle the study!

6. **Was your association with him an important factor in your training?**
(Eg. Did it foster a greater sense of belonging to the Diocesan family on you part?)
 Yes NO
 7 1

Responses:

- 6.1 He did write twice a year and sent Christmas and Easter greetings. Given his remoteness some 3000k away, I still felt I belonged
- 6.2 To some extent – Geoffrey Sambell commanded respect
- 6.3 At times the association I had with him and his chaplain was the only real connection with the Diocese
- 6.4 Archbishop Sambell's close involvement with theological students gave a strong sense of belonging and made us feel important
- 6.5 He was an encourager and warm pastor
- 6.6 I regard it as a very significant factor. I felt a sense of personal encouragement from him and certainly helped me reconnect with the Diocese after training outside WA
- 6.7 Geoffrey Sambell was an important factor in my training. Firstly because he offered me security and a sense of belonging when inviting me to move from the Diocese of Kalgoorlie to the Diocese of Perth following the absorption of Kalgoorlie into Perth. On one hand my association with him then was a somewhat authoritarian association but he but he gave a strong sense of belonging to the Diocese and his vision for the 'Diocesan Family' was strong and encompassing
- 6.8 Archbishop George – No
 Archbishop Geoffrey – Yes, definitely in relation to Collegiality
 Archbishop Howell – Yes in his inimitable way
- 6.9 No but he was a fine man who I really respected and feared a bit

7. **Was the ordination service(s) a significant event in your life?**
(What made it so? Failed to make it so? Was it relevant?)
 Yes No
 9

Responses:

- 7.1 Deaconing was special because my Mother was in hospital and Geoffry arranged for photographs to be taken (there is *one in A for Anglican*) so that she would not miss out. Being made priest was also for me an exciting and relevant event
- 7.2 Pre-priesting retreat was very good and helped lengthen significance of subsequent ordination. Presence of family and friends, being ordained as part of a group both positive
- 7.3 The events themselves were momentous – but to some extent an add on to three years of study in another city
- 7.4 Both services Deacon and Priest because at the age of thirty-seven and thirty-eight it was a big change in my life, just as my marriage ceremony at twenty-nine but more so. What spoiled it a bit was the Archdeacon saying he had examined us. I was the only candidate who had met him and he certainly hadn't examined any of us!
- 7.5 Culmination of training. Being ordained with peers from Wollaston Intern Year. The significance of the sacrament
- 7.6 I was ordained in the cathedral – the sole ordinand that day. It was very special as the ailing Archbishop admitted me to Priesthood with a congregation of many friends joining the cathedral family that day
- 7.7 It was a powerful spiritual experience. I played a role in it by reading the gospel which helped to make it feel it wasn't being done 'to me'. It was relevant though I'm sure other things could have been done which made it more relevant
- 7.8 A very significant event (priesthood). Well prepared for and a collegially and embracing of an important transition. A number of us were priested at the same time yet it felt very personal.
- 7.9 Yes: deacon in. Priest in Perth by Bishop Howell at the same time as Perth priests – collegiality across diocesan boundaries. The whole diocese had been praying for us as ordinand prayer cards were in the possession of many parishioners across the Diocese.

- 7.10 Significant because at 38 quire a huge step, scary because someone had threatened (to the Archbishop) to challenge my ordination. A long story about a very fearful gay student at Adelaide and also at Perth!!!
- 7.11 It was very important but low key, as Archbishop Sambell had only just become Archbishop and had not yet taken full control. It was exciting but also disappointing

8. Was there a scheme of post ordination training in vogue when you were ordained?

Yes	No
10	1

Responses:

- 8.1 Wollaston Intern Year
- 8.2 Wollaston Intern Year as Deacon
- 8.3 Post Ordination Training. year at Wollaston. Annual conferences for the next two years
- 8.4 Not for me
- 8.5 No but had a deacon intern year
- 8.6 Deacons Interim Course – Wollaston
- 8.7 Wollaston
- 8.8 Monthly meetings with senior clergy especially Archbishop

9. How would you rate its format and conten' 'n terms of its usefulness in your ministry?

Responses:

- 9.1 Exposure to a new are Parish, a dislocated Parish, Hospital and Mental Health Service Chaplaincy, Church School, Prisons, armed forces and a country ;parish certainly made all the possibilities for ministry clear to me
- 9.2 Deacons intern year was most useful. Subsequent Post Ordination Training less so
- 9.3 In hindsight very formative and invaluable, thoughtfully constructed in the main

- 9.4 The Post Ordination Training year was very helpful as it gave some experience of most aspects of ministry both parish and chaplaincy. The yearly conferences were also helpful and gave a feeling of collegiality
- 9.5 What was offered was useful but it was intermittent
- 9.6 Gave exposure to wide range of ministry situations. Some aspects were decidedly negative in terms of format and context (eg. Group life laboratory)
- 9.7 I rate this very high. I came to it as a second year deacon instead of remaining in Kalgoorlie and being priested a year earlier. It provided insight and experience into a number of areas of ministry that enabled me to have great confidence even though skills needed to develop and mature. One criticism is that it did not include wives well, and where it did they were seen as an extension of the ministry rather than people in their own right, also in transition!
- 9.8 High – it was also for us the initial experimental beginning and we were involved in its development by feed back and consolation and examination and reflection.
- 9.9 Tough – designed to push one to the limit – it was too tough and our year "blew up"
- 9.10 Getting to know Archbishop and his loving pastoral care for clergy was a privilege but much of the rest was clergy telling how they had 'done it' tough
- 10. Did you serve as an Assistant Curate immediately after ordination?**
- | | |
|------------|-----------|
| Yes | No |
| 7 | 4 |
- 10.1 After being made Priest
- 10.2 Deacons intern year first
- 10.3 St Luke's, Mosman Park for two years
- 10.4 In Kalgoorlie
- 10.5 I spent two months as a locum rector and one year as chaplain to Hale school
- 10.6 I did straight after being priested
- 10.7 One year Interim Training then to Darwin as Curate with Brian

McGowan and Clyde Wood (Good years)

10.8 Subiaco

10.9 Scarborough and Mt Lawley

11. How important was the training you received in this role?

Comments:

11.1 Very important because it was a unique curacy based on Swanbourne/Graylands & Heathcote hospitals and Mental Health Services network. I learned a great deal about pastoral care in this situation

11.2 First year learnt a lot about what not to do, the second and third years were very good especially in developing preaching

11.3 A high point of my experience. Canon Alan Dutton was a great training Priest for me. Happy time for my family in most ways. We were too poor!

11.4 Very important. It enabled me to find my feet under a bit of guidance. Also constructive criticism both positive and negative by the rector was helpful

11.5 Very significant in terms of the opportunity to work with a very experienced priest

11.6 I had three role models in curacy both before and after ordination. They were all very different in character, skills and expectation. The one I had expected the most from became a very negative time, the others were very good role models even though my own style and mode of working matured in a very different area of ministry (non-parish)

11.7 Good- Darwin was multi-faceted in ministry. Both Brian and Clyde let me have my head with checks and controls – questions were always asked of me as to “why are you doing that. If I gave a good answer, I was allowed to get on with it

11.8 Under Bill Rich it was thoughtful and caring

11.9 Excellent – helpful, necessary

12. **Was the rector/vicar under whom you served an important person in your development?**
(In what ways did s/he influence your development in ministry?)
 Yes No
 6 1

Responses:

- 12.1 Doug Davies taught me much in the area of Pastoral Care and counselling. He allowed me the freedom to develop my ministry skills including teaching others. He as always available in the background to help me out if I made a mess of it. Teaching and Pastoral Care have always been the important areas in my ministry as a result of this experience
- 12.2 Yes for first curacy and No for second curacy
- 12.3 Positives:
- High sense of his personal worth
 - Articulate, learned without pretension
 - Sacramentalist – Traditional and Original
 - Believed in the living God
- 12.4 As Above
- 12.5 Strong sense of collegiality – gave me a great sense of parish context
- 12.6 Modelling – good preaching and preparation for it, faithful prayer/devotional life, good liturgy, thinking outside the box
- 12.7 I had been strongly influenced by one role model, the rector following my ordination to priesthood was a very traditional man, trained in England. He was a man of experience, wisdom and had the ability to trust me and to allow me the leeway to do things my way and include me fully in the leadership of the parish, especially the geographical area I was given charge of. When mistakes were made he would simply say "well brother that was a good learning experience wasn't it?"
- 12.8 Brian McGowan reflective, logical and supportive. Clyde innovative, direct and a colleague. The three of us were also "triangled" with +Ken Mason the Bishop
- 12.9 He was consistent and reasonable
- 12.10 Alfred Holland had a special part to play in my later ministry development. James Paice remained a 'revered' figure, whom

I appreciated more in later years

13. In the years since ordination has your connection with the Archbishop or other Diocesan Bishop been important?

Yes No

7 1

13.1 Geoffrey died fairly early in my ministry. I have since then found support and encouragement from my Regional Bishop rather than the Archbishop

13.2 Less so than with Archbishop Sambell prior to and in the first two or three years of ordination

13.3 Always determinative in some way while in Perth

13.4 Very supportive in times of personal grief and at a time of personal illness. Also encouragement in ministry when needed

13.5 Decreasingly so over the years – sign of my maturing, I hope

13.6 I haven't had a close connection with the Archbishop as 'bishop' but rather as a distant father in God and of the diocese

13.7 Generally supportive

13.8 Notwithstanding the earlier comments about Geoffrey Sambell, the support or otherwise of Diocesan Bishop's has not been a strong feature of my ministry. It's less important in recent years working in a hospital where there is a strong supportive network than unlike a parish is not demanding in itself.

13.9 Archbishop Sambell –boss
Bishop Maston as encourager and acceptor
Bishop Witt as an idea giver and encourager

13.10 Not much – with Archbishop sometimes turbulent often frustrating but (I have enjoyed relationship with Bishop Farran)

13.11 It was vital and supportive until I returned to WA in 1988. As years go on I feel less and less need of episcopal approval. Nowadays, they are 'senior' friends

14. Give an example of a positive interaction with your Archbishop/Bishop.

Responses:

14.1 When in one parish I felt like a square peg in a round hole. My wife disliked the place which led to unaccustomed arguments.

I shared this dilemma with my regional bishop who counselled me, and took positive steps to have us removed from that situation

- 14.2 Visit by +GTS whilst student at Trinity came and sat in study talked for an hour or so with feet up and shoeless. Related as a person rather than Archbishop – I found this most refreshing and encouraging and supportive
- 14.3 When my son was diagnosed with a malignant brain tumour Archbishop Sambell gave a lot of time and support and made himself available at any time. Likewise Archbishop Carnley in later years when the condition became worse and support when my son died. Also when I was diagnosed with cancer
- 14.4 He did give me leadership tasks which I assume demonstrated some confidence in me
- 14.5 Advice to get some parish ministry experience before going into sector (University) ministry
- 14.6 Many years ago in a parish context there was a strong but small group of people who were making very personal attacks on me, based on theological differences. A visiting Bishop working in the Diocese visited and supported me in a warm, trusting and caring way that remains for me a real model of pastoral care through friendship and companionship
- 14.7 Archbishop Geoffrey send me as locum to Cannington parish Priest: "Why do you want me to go to Cannington?" Archbishop: "To build a rectory so I can send a good priest there!" That task was then supported to the hilt by the Archbishop
- 14.8 When I went through my 'breakdown' he and Ann visited very early on and they did it well
- 14.9 The Archbishop called on my wife and I about an hour after we arrived home with our first baby. He came to bless the new 'family' we have never forgotten it. I was the first priest Archbishop ordained. He told me that I should remind him of that if he was ever unhappy with me. He was – I did and he was wonderful about it!

ARCHBISHOP SAMBELL QUESTIONNAIRE RESPONSES

Section C

18. Were you involved in any of the following?
Formal Theological Education eg. at Wollaston College or Murdoch University?

Supervising Ordinands in Pastoral Placements?

Ministry as an Examining Chaplain?

Intern Training for Deacons?

Post Ordination Training?

Response:

There were four respondents – each of whom were involved in one or more of the above responsibilities.

19. What tasks were you given to do?

Responses:

- 19.1 1971: 4 month period: Curate maintained parish until my appointment as rector. He was a competent person, well trained in Anglican ways and reliable
- 19.2 To supervise student deacons and organise their time when placed in our Mental Institutions as visitors/pastors
- 19.3
- Taught Church History for Anglican and Uniting Churches and Murdoch.
 - Examining Chaplain

20. How would you rate the standard and relevance of the Theological/Formation Programme?
(Indicate its strengths and weaknesses)

Responses:

- 20.1 The Wollaston Course was thorough and systematic, but it was geared largely towards young men with no families and little experience of life or ministry. It was less suitable for the slightly older men with families who became the largest group of ordinands and who had had more experience of lay

ministry. Subsequent courses were better targeted and educationally more sound, but I think they were affected by poorer selection processes

- 20.2 Great effort to get appropriate Theological Training at interstate colleges, good effort at Wollaston years. Brilliant at sending one student a year for overseas experience. Should have brought theological training back to Perth two years before he did. Programme had run its course

21. How would you rate the standard and relevance of the Pastoral Training?

Response:

- 21.1 The Wollaston course was disappointingly mediocre.

- The teachers had not been taught to teach in this kind of situation which required specific skills.
- The location of Wollaston College was unsuitable especially for families and particularly when babies were born. It was also difficult for "courting" bachelors
- It followed a previous traumatic uprooting for theological education in other States
- It did not take adequate account of increasingly high and increasingly varied levels of maturity among students.

In practice it worked largely as a means of re-enculturating students to the WA Church. Subsequent courses in 20 above.

**22. Was there any skills training for practical tasks in ministry?
(eg, Liturgy etc.)**

Response:

- 22.1 Skills training at Wollaston attempted to be thorough in a top-down authoritarian sort of way but it was beamed at too many targets. I stayed out of the way after leaving there in order to avoid breathing down the necks of my successors because I continued on as an Examining Chaplain

23. How important would you judge the role of the Archbishop to have been in determining the training programme offered?

Responses:

- 23.1 Very important – Sambell he led/drove recruitment of local aspirants; insisted they be exposed to thinking and practices

by studying in Eastern States colleges; that academic theology be related to life settings & experiences through various field placements

- 23.2 Archbishop Sambell had as usual taken what he thought to be the best advice available then made his own decisions (Archbishop Carnley seemed to make decisions about the training programme without consultation)
- 23.3 Sambell dominant in Wollaston year programme
24. **Do you consider him to have been a significant influence in the formation of ordinands a) as a Group and b) as Individuals?**

Responses:

- 24.1 He required them to have "Deacon's Year" at Wollaston which included daily office, frequents Eucharists and Group Life Laboratory which impacted upon them individually and required them to live out some measure of corporate life
- 24.2 In my case Yes Archbishop was very significant
- 24.3 Archbishop Sambell had enormous influence. He was an unseen presence for almost every hour of every day and he took a close authoritarian interest in everything that happened. (Archbishop Carnley was more like the God of the Deists: having closely designed a programme, he let it run with occasional intervention)
- 24.4 Sambell, yes but some reacted against him
25. **To what extent was the issue of Spiritual Formation addressed? Was the attention given adequate in your opinion? How might it have been better addressed?**

Responses:

- 25.1 Not well in Sambell's time; mainly by "osmosis" and the spirituality of particular clergy the deacons served under
- 25.2 There was a serious attempt to address the issue of spiritual formation in the Sambell years of the Wollaston course but it also tended to be done in a lecture/seminar style. It was taught by Wardens who had no particular breadth of education in the field. More appropriate models of adult education could have been used

26. Do you consider there to have been adequate supervision of students in their pastoral placements?

Responses:

- 26.1 As far as I can judge, it was generally adequate even if the parish priests needed more training in the role of a 'supervisor' and more clarity about what the Diocese was wanting to achieve with a deacon
- 26.2 In the Sambell years supervision was conscientious but not particularly skilled

27. Are you aware of any training provided for the supervisors?

Responses:

- 27.1 Not in detail – In Sambell's time there was a considerable gap between the responsibility and the necessary skills. A lot was expected of the "mentoring" or "modelling" process.
- 27.2 In my time as Warden of Wollaston I do not think there was any worthwhile training for supervisors – it was assumed that being a competent priest meant that one was probably a competent supervisor. Training in supervision came with Archbishop Carnley but I have no first hand knowledge of the quality of the training
- 28. Do you consider the Archbishop to have been a) supportive of the formation programme and b) to have been pleased with its outcomes?
(Can you cite any evidence for your view?)**

Comments

- 28.1 He used to speak (boast?) positively about the "intern model" when in the "east"
- 28.2 Archbishop Sambell was proud and closely supportive of the training programme – in conversation he once told me of his disappointment that Bishop Holland never sent any students over from Newcastle. Geoffrey clearly believed that it would better equip men for ministry in Newcastle as well as in Perth (Archbishop Carnley once said that the parish clergy found the students rather threatening because the students had had better practical training than the parish clergy)
- 28.3
- Very supportive

- Very defensive

**29. Were you aware of any training being offered in homiletics?
If so, do you perceive it to have been positively received?**

Responses:

29.1 No

29.2 If my memory is correct some of the better preachers in the Diocese came to talk to the students and deacons about homiletics and the Wollaston wardens gave follow-up practical sessions. As far as I know all sessions were well received. Wollaston deacons also got instruction from supervising rectors in parishes – I forget whether it was one or two sermons they had to preach in each of two parish placements

**30. Overall, do you consider the candidates for ordination with whom you were involved to have been well prepared for their future ministries?
(Can you enumerate reasons for your view?)**

Responses:

30.1 Too many candidates have little experience of the Church in terms of parish life before they commence training. Consequently they have little knowledge of the realities a priest's ministry must relate to – it is both profound and superficial

30.2 I find it too hard to generalise. Too many clergy left the full-time ministry in the early years after ordination after being trained in the latter years of the Wollaston course but I attribute this to the traumatic effect of the double uprooting of families to the Eastern States and then to the isolated environment of Wollaston College. Academic training in the Uniting Church Theological Hall seems to have been more than adequate. Practical training in the post Wollaston years seems to have been adequate. In retrospect I think we should have used regular questionnaires and surveys to find out what the students (and those who worked with them after ordination) thought about it all

30.3 Moderately. Some did not take advantage of the opportunities available. None were (or could have been) prepared for the variety of people and situations they would meet. For some the particular language of some disciplines was too foreign for them to cope

31. How would you describe the role (if any) of the Examining Chaplains in the training process?

Responses:

- 31.1 The Examining Chaplains were consulted by the Archbishops as to the quality of the training. To some extent they mentored the students through the training process
- 31.2 Their role during my time was to assess whether applicants were ready to enter the programme and sometimes to assess whether they should be ordained. As Chaplains they had no role in the process

32. Was the interaction of theological teachers and other training staff with Examining Chaplains positive and creative?

Response:

- 32.1 Interaction was largely positive and creative but there was not enough of it either formal or informal

33. To whom were students directly accountable? To whom were lecturers, trainers etc. accountable?

Responses:

- 33.1 In Sambell's time, to the Warden of Wollaston. I do not know what is the current situation. I suspect there are no effective accountability mechanisms for either lecturers or trainers.
- 33.2 Students and trainers were accountable through the Archbishop's Chaplain to the Examining Chaplains and the Archbishop. Lecturers at the Uniting Church Theological Hall were accountable to the Uniting Church. Lecturers at the Anglican Institute of Theology were accountable to the Archbishop though there was in practice little supervision of the content or the quality of the teaching. I do not know how accountability works for Murdoch lecturers
- 33.3 Lecturers to their colleagues on faculty. Trainers to the director of the programme. Students to God and themselves. In the days when Anglican and Uniting churches worked together we had groups of students who met with one staff member as Mentor and had some accountability that way

- 34. In the light of your own experience do you consider the recruitment, training and supervision of clergy to be adequate or inadequate?**

Responses:

- 34.1** The recruitment has been inadequate for many years – we have not gone out to look for good candidates in an energetic and systematic fashion. Selection was careful but could have been more so. Training and supervision have been largely adequate but they have not been very carefully checked out with questionnaires and structured interviews with the various parties involved – until now! That is regrettable if only because most of the news would have been good once we stopped sending people away
- 34.2** During my time of service being ordained was a guarantee of permanent full time employment. We ordained a lot of people who should not have had that guarantee. Now that this is no longer the case the whole process needs to be different ensuring that candidates have another means of livelihood etc. How we encourage a sense of vocation in this setting remains to be explored

- 35. What would you see to be the most important changes that should be made?**

Response:

- 35.1** I do not know enough about what is happening now to be able to make any useful comments except that I do not think that enough surveys and questionnaires are being used. I do not know of any church anywhere that matches up to proper standards of professional accountability

ARCHBISHOP CARNLEY QUESTIONNAIRE RESPONSES

Section B

Describe the process by which you were accepted as a Candidate Responses:

- 3.1 I attended a Seekers weekend at Wollaston 1974 and was interviewed by Examining Chaplains but withdrew after being accepted by Archbishop Sambell. I approached Archbishop Carnley in late 1982 whilst managing 'Salvage-to-Care'. Had already completed units from the Th.Dip by extension it was agreed I would enter Wollaston for 2 years full-time to complete Diploma
- 3.2
- Interview with local Bishop
 - Made application to Diocese
 - Invited to attend weekend selection conference
 - Invited to be a candidate & offered place in Priestly Formation Programme
- 3.3 I put my name forward for training. The congregation, my parish priest and the bishop independently accepted me as a candidate for the TEAM programme in 1996
- 3.4 Interviewed by Archbishop in 1987, Clinical Pastoral Education 1988
- 3.5
- Approached local Priest
 - Attended Advisory Conference and asked to wait a year then attend again
- 3.6 I went to a priest of good standing in the diocese who recommended me to the Advisory Conference in which I sat in & participated in a number of interviews (including by a psychiatrist, to see if I came from a stable family background)
- 3.7 Already functioning in ministerial role. Ordained deacon and priest when legally possible in 1989 and 1992
- 3.8 Initial interview with examining chaplain, seekers weekend, invitation
- 3.9 I arrived in Perth in 1981 and worked in voluntary capacity in chaplaincy at Mt Henry Hospital and attended relevant lectures and applied to be made Deaconess in 1985 and was ordained in 1986 in Perth
- 3.10 Parish Priest, Examining Chaplains, Archbishop, Examining Chaplains, Mrs T Harvey, Diocesan Advisory Conference

- 3.11 I was first interviewed by two Examining Chaplains then invited to attend an Advisory Conference at Wollaston where numerous interviews took place. I took a break from training to have a family and later requested to attend another Advisory to see if I was still a person the diocese required
- 3.12 My rector and spiritual director worked with my sense of 'call' to vocation and referred me after a period to the Advisory Conference at Wollaston after which I was accepted to begin Formation Training
- 3.13 Discernment by local community and church community in parish, examining chaplains, TEAM training for 5 years
- 3.14 Discernment – local community – church community in centre and parish, examining chaplains, TEAM training for five years
- 3.15 My own feeling of being called lead me to a chance encounter with the Archdeacon. We talked and the ball was placed in my court whether I wanted to explore my call further. I did. I was invited to come to the Advisory Conference
- 3.16 I consulted my parish priest and my Clinical Pastoral Education director and was supported by them and others – attended the next Advisory Conference and was informed by letter the panel believed that they could affirm my vocation to the diaconate and asked me to enrol at Murdoch for continuing theological study
- 3.17 Discernment by members of the parish and the priest and bishop
- 3.18 Attend a Seekers weekend, then later an Advisory Conference. Met with the Archbishop and was accepted
- 3.19 Attended Advisory Conference in 1986 accepted into the programme to begin 1987
- 3.20 As a future clergy wife I trained at St Hilda's CMS College, Melbourne 1954. Sought further training in Clinical Pastoral Education, 1977. Led to Hospital chaplains appointment 1978. Continued for studying pastoral diploma, completed in 1985. Women's ordination possible 1986. Priesting 1992 (chaplain throughout this period)
- 3.21 TEAM Process
- 3.22 I notified the bishop of my interest and was invited to a selection process. I remember being interviewed and scored by different individuals in a variety of areas including leadership and prayer – (Was made deacon in 1980 under Sambell and Priest in 1981 under Carnley)
- 3.23 Interviewed by Examining Chaplains who referred me to a weekend of interviews at Wollaston College (including by Bishop Brian Kyme) then acceptance letter from Archbishop

- 3.24 Interviews with Archbishop and two Examining Chaplains
- 3.25 Referred by parish priest to examining chaplains – interviewed by two individually John Forsyth and Ted Styles. Asked by Ted to sit a literacy test and write two essays. Attended seekers weekend. Told to come back in a year- started theology at Murdoch University in the meantime
- 3.26 Interview, two years Formation before ordination and two years after ordination as Deacon
- 3.27 I was accepted for training in Bunbury Diocese in the episcopal interregnum (1977). Incoming bishop decided to link me with the Perth diocese system so I attended selection conference (78), post ordination training etc.
- 3.28 During an interregnum (when we had no locum) I wrote to Archbishop Sambell who interviewed me when he commissioned the new rector, and I spoke to John Forsyth who was his Chaplain and an Examining Chaplain, then went to Seekers weekend and Selection Conference

3. Did you study at a theological college?

Yes No

21 6

4.1 Do you consider your formal training to have been appropriate for the Ministry in which you were later engaged?

Yes NO

23 2

Responses:

- 4.1.1 The Biblical, Theological and Church History studies were adequate. I feel, however, that there could have been a greater emphasis on such matters as the Prayer Book and its usage. Some input understanding of the Church Canons and Statutes would also have proved valuable in the early years of parish ministry. The time spent in the nominated parish was of great benefit, but some additional training in 'people skills' would have been an advantage
- 4.1.2 It trained me to be a Parish Priest, which is what I am currently. However, should I be asked to do another priestly role, I am not sure my training will have equipped me.
- 4.1.3 It was appropriate because it was parish based, very practical and hands on. The study was a heavy load but rounded out

- the parish work and was very necessary for later counselling, sermon writing etc
- 4.1.4 Good academic grounding and placements and "rounding off" came two years afterwards
 - 4.1.5 Good on priest-craft, human psychology and academic theology. Perhaps lacking on how to be church/priest in an increasingly secular world
 - 4.1.6 Not enough initial training on priests craft, Sunday worship or pastoral caring
 - 4.1.7 Deaconess House training quite inadequate for demands of missionary role in 1970-77. four years of Clinical Pastoral Education training in Australia and USA prepared me adequately for present role. BTh and Masters studies have helped enormously with integration of theology, psychology and spirituality
 - 4.1.8 It covered biblical/theological/historical/prayer book plus preaching/pastoral care
 - 4.1.9 Formal training gave me the basis of the work of the church worldwide
 - 4.1.10 If by formal training meaning diocesan directed as opposed to academic instruction. Both Anglican formation programme and clinical pastoral experience were excellent preparation being realistic in context and managed by highly competent mentors
 - 4.1.11 Mostly I work as an ecumenical hospital chaplain and so studying at Murdoch was very helpful. Also important for me to know my own tradition and so Wollaston programme useful too (to some degree)
 - 4.1.12 The practical component of Theological Field Education was helpful but too varied (no standard or benchmark), the parish or practical component lacked exposure to marriage preparation, baptism preparation, administrative method, accountability etc! The theological study at Murdoch was excellent
 - 4.1.13 As I was holding a full-time job (farming) the training with the knowledge that there was on going help available the formal training was appropriate. The continuing training enables me to 'learn on the job' – for me at my age is better than study first and then in at deep end
 - 4.1.14 Yes, it was appropriate for a 'launching pad' to ministry but I appreciate – follow up opportunities to gain knowledge eg.

Spring school seminars etc

- 4.1.15 I was given some tools, exegetical, some history and the skills to be critical and questioning. I learned some systematic theology I think this is appropriate for the church community but I learnt nothing about public speaking, teaching, finding a language to relate to those who don't know the biblical stories and church tradition. Nor any personal skills training in the TEAM approach
- 4.1.16 The Training in Ministry was very helpful for me. Being a full-time hospital chaplain I welcomed the opportunity to meet others who were doing parish work and to fill in some of the gaps in my own training
- 4.1.17 Yes, I needed the type of training we received
- 4.1.18 On the whole yes - emphasis on Biblical Studies, Church History. Theology gave good grounding but perhaps more practical people skills training would have helped
- 4.1.19 Good theological background, pastoral and theological grounding ok, personal awareness and exploration not adequate
- 4.1.20 Yes though I had no thought of ordination. Each phase was done to equip me for current lay ministry.
- 4.1.21 The training was wonderful but I feel certain elements were neglected or inadequate i.e. Coping with difficult people/conflict management. Understand Synod and what was required of you as an ordained person. Everything was an overview
- 4.1.22 I received a basic theological training at St Barnabas and at Wollaston gave a variety of experiences: Morowa, Mt Pleasant, Graylands Psychiatric Hospital, Royal Perth Hospital
- 4.1.23 Solid theology and theological field education and CPE covered all necessary areas
- 4.1.24 Academic standards – high relevant material
Priestly formation – good in relation to reflection on ministry, Clinical Pastoral Education, spiritual direction. Initially very poor practical supervision with a Training team with almost no ordained ministry experience apart from one member. Some processes were destructive and unhelpful – workload was excessive at the time
- 4.1.25 Yes – particularly the pastoral theology units though I still found specific training like “LAB 1 workshop” very useful

- 4.1.26 In addition to academic and excellent bible training post ordination, formation at Wollaston, Archbishop's Wednesday lectures to students also helped
- 4.1.27 At the time I suspected it would not be but in retrospect I found it a good basis on which to build
- 4.1.28 Yes, as Charles Sherlock used to say, Ridley was big A for Anglican. It didn't deviate me from the churchmanship I had but have good teaching and practical units like preaching, ethics and pastoral care rather than Greek and Hebrew (for those who chose not to do Greek and Hebrew)

4.2 What would have made this training more appropriate?

Responses:

- 4.2.1
- More hands on, practical opportunities such as funeral/baptism/wedding preparation
 - More intentional work on counselling skills
 - More intentional attention to the contemporary issues facing ordained clergy – eg. abuse, financial management, strategic planning.
- 4.2.2 A fuller understanding by those delivering the training, of rural needs, seasonal pressures
- 4.2.3 See previous comments in Q 4.1
- 4.2.4 Before ordination a wider exposure to differing ways to preside at Eucharist (I found my rector very overbearing in pointing out faults); a wider view of differing models of ministry
- 4.2.5 To prepare clergy to work with vulnerable human beings, a pastoral based training programme is essential. At Deaconess House the concept and understanding and methodology of an adequate supervisory model was unknown
- 4.2.6 My long years of training were interposed with practical work in the parish and in two to three local hospitals, all in Melbourne. This helped me in my approach in Perth for recognition and later ordination
- 4.2.7 There were no significant failures or short comings in either program
- 4.2.8 Input on multi-faith issues, practical "how to" workshops for celebrating the sacraments and other services (Eucharist, baptism, marriage, confession, funerals), history of Diocese of

Perth

- 4.2.9 The model of Theological Education 1997-98 was actually abusive – used an abusive model. It would be better to use a mixed model of challenge, transformation and nurture of students rather than a stripping and berating model as it was in 97-98
- 4.2.10
- Knowing how to teach
 - Knowing how mission- at least some strategies
- 4.2.11 I would have appreciated more of programme like Training in Ministry
- 4.2.12 Some more practical training would have been useful
- 4.2.13 People skills and maybe some managerial insights in running a parish
- 4.2.14 On the basis that we minister out of who we are more than just what we do, greater emphasis on self awareness & understanding would have helped and perhaps less emphasis on the theological grammar
- 4.2.15 In hindsight, had anyone known the future, some more preparation for being Celebrant at Holy Communion would have helped. But I was very happy with bedside HC, baptism, preaching, funerals etc
- 4.2.16 Practical training along with other aspects of training. I found there was never enough!
- 4.2.17 I would have preferred training and placement within my spiritual tradition. I am charismatic, and it has taken me twenty three years to get a suitable placement
- 4.2.18 Not applicable in view of answers to 4.1
- 4.2.19 Having a greater number of experienced spiritual/priestly formation staff
- 4.2.20 Training in Ministry on the edge, in how to be an outward focussed church. Training in equipping others for ministry, learning the skills of enabling
- 4.2.21 Satisfied
- 4.2.22 College training a bit 'rarified' but 1981 Deacons intern year

was really useful and I am glad I did it

- 4.2.23 It was appropriate for the time and I don't recall any obvious omissions coming about in my early ministry that weren't covered by Training in Ministry and other opportunities here

5. Did the Archbishop at the time have contact with theological students?

(How often? In what contexts?)

Yes No

21 2

Responses:

- 5.1 Archbishop Carnley was one of the Theology Lecturers for both the years I was at Wollaston. This meant he was in contact with students on at least a weekly basis during each semester. There were other contacts on less formal occasions, such as the Wednesday-at-Wollaston lunches and the less frequent evening meals. For my own part, Abp Carnley was my Soul Friend during the two formal training years and this meant I met with him in a one-to-one situation
- 5.2 Annually initially. In the last two years of training Archbishop taught in the training programme and was involved in the pastoral care of theology students.
- 5.3 At least once a year when he attended our Summer Week and lectured over 3 days. He was available to talk to at meal and break times during that week
- 5.4 Twice per term as a visitor to the college
- 5.5 However, very little- only on special occasions (one Wednesday afternoon a year at Formation in Ministry) at our ordination retreats and occasional social gatherings
- 5.6 One per year – visited Melbourne and met as a group over lunch
- 5.7 By frequent attendances and willingness to engage with students he displayed support for the training taking place and provided the opportunity of building a personal relationship
- 5.8 Eucharist at beginning and end of year
- 5.9 Yes at the start of each year at the commencement Eucharist but only informally at diocesan services. This changed when I went to see the Archbishop in 1998 in regard to the neglect and abuse of the training process. The Archbishop then took

- over the training for 1999 and we saw him weekly
- 5.10 Not often
 - 5.11 A few times a year
 - 5.12 I understand he did but I don't know to what extent
 - 5.13 Not a lot, we had a great deal of contact with the Regional Bishop (Brian Farran) who designed the course and conducted some of the seminars himself. The Archbishop's consent for us to be ordained was vital for the rural areas. We are fortunate that he is so forward-thinking and willing to take the risk
 - 5.14 Hard to quantify time but he met with us regularly and was open to us
 - 5.15 Through Wednesday programme at Wollaston
 - 5.16 One to one on request – always ready to see me. When necessary as situation developed. In groups – mixed or female – as possibility of women's ordination grew nearer. Socially at Diocesan functions
 - 5.17 TEAM Summer Week, Teaching (once only)
 - 5.18 About six monthly visits at Wednesdays at Wollaston Program also as a lecturer in one or two subjects (Terry McAuliffe)
 - 5.19 Very limited contact – some visits to training/formation programme for worship, some input in sessions; some contact at Diocesan worship services and events
 - 5.20 Once or twice a year. Visiting the Wednesday formation afternoon at Wollaston
 - 5.21 Periodically -- visiting, sharing, encouraging, teaching
 - 5.22 Lots of contacts with Archbishop whilst at Wollaston 1981. Weekly Eucharist and breakfast with Deacons. Regular meetings and discussion
 - 5.23 In early 1981 we didn't have an Archbishop then we began to receive Ad Clerum and wondered who and what Peter was. He visited Melbourne in May (I think) and with the Trinity students we lunched with him at Melbourne University and went to the service he presided at that evening

6.	Was your association with him an important factor in your training? (Eg. Did it foster a greater sense of belonging to the Diocesan family on you part?)	Yes 14	No 11
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Responses:

- 6.1 My association with Abp Carnley was an important factor in my own training. I have never felt a part of the Diocesan family, neither during the training nor since Ordination. The training system was not seen as adequate by those members of the Diocesan Clergy who had undergone other forms of preparation for ministry. Because lectures were attended at several venues besides Wollaston, system was often referred to disparagingly as the 'disseminated seminary'. The point was emphasised by Dr Ivan Head, when the Murdoch program was established, in his comment: "Now, we can train our candidates 'properly'"
- 6.2 It was important as it made me aware of the Diocese in a more focussed way. Sense of belonging; sense of responsibility to the Diocese and a sense that the Diocese cared for us/me as students.
- 6.3 Yes – he was approachable. I felt his involvement in my training indicated his support for this new venture in ministry training. It also gave me a sense of the greater depth within the Diocesan family
- 6.4 Through six monthly reviews with examining chaplains & letters of encouragement at the end of each academic semester – I felt some sense of belonging. Attending ordinations also helped
- 6.5 Archbishop Carnley was also supportive but has a very different style to Archbishop Sambell who was a great support to me as I prepared to work in Argentina
- 6.6 Contact on a reasonably regular basis engendered a respect and feeling of collegiality, important in the context of his leadership of the diocese
- 6.7 Didn't experience his presence in training programme enough to relate to his role or person. Yet, diocesan focus important to me – followed it in different ways
- 6.8 It did when I discovered that he would listen and respond and acted sensitively and pastorally at that point. I did feel I belonged at that point

- 6.9 My regional bishop was the person to whom I felt connected in training
- 6.10 I did not feel part of the Diocese or the church as a whole. I felt that as theological students we were in a different place. The pressures, I think made it more idolatry. Generally the only place I found affirmation was in my parish placements
- 6.11 The Archbishop made it known that he was always available for and one day a week he was available at Archbishop's House. This certainly did give a greater sense of belonging on my part
- 6.12 Yes, the association with Bishop Farran was very important throughout our training
- 6.13 It made me feel that I belonged at a time when I was a little lost – neither a lay person nor an ordained cleric – sort of a 'limbo' state
- 6.14 In my unique situation (first 3 deacons then first 10 priests) his leadership and appreciation were pivotal and all-embracing
- 6.15 No, because we never saw him most of the time
- 6.16 I has already decided to become a minister. Contact with bishops may have helped me to remain Anglican, but the biggest influence here was my father
- 6.17 In terms of theological leadership and excellence some sense of belonging to Diocese
- 6.18 Yes, particularly when he was supportive when Theresa Harvey and Michael Pennington had concerns about my readiness for ordination
- 6.19 It was a strange situation being the last to go East for training and chosen and sent by Abp Sambell but I was excited about being part of the new. I had more a sense of apprehensive curiosity than belonging

7. Was the ordination service(s) a significant event in your life?
(What made it so? Failed to make it so? Was it relevant?)
Yes No
29

Yes No
29

Responses:

- 7.1 The actual Service of Ordination was relevant to me personally, to my family and friends and those parishioners who had supported and encouraged me in my journey into ordained ministry
- 7.2 It was a powerful spiritual experience in which I felt deeply affirmed in my calling to ordained ministry. The support and attendance of clergy colleagues and friends and family made both my Deaconing and Priesting very significant occasions for me.
- 7.3 It was significant because it was my ordination & I felt aware of the spirits' movement in my life. It was especially affirming to be supported by so many other clergy. It was very relevant as it gathered us all together, & following the gathering, we were 'sent out' into our country parishes
- 7.4 Sense of purpose and presence, support of family and friends
- 7.5 Was the culmination of study, giving up a former career and struggle to recognise the call to ordination
- 7.6 A sense of solidarity with the rest of the people of good and collegiality with clergy
- 7.7 Both ordinations special events and confirming of my identity, belonging and commissioning. The priesthood esp so as it was such a special day for so many being the first women to be ordained in Australia and this element was not planned or expected
- 7.8 It was a 'rite of passage'
- 7.9 It was most significant in my life and accentuated the relevance of my work and witness among people served by the Church
- 7.10 Very much, particularly that of ordination to the priesthood. The setting within the cathedral of St George added to the importance to me of the event. It was entirely appropriate for the realisation of a long lived hope
- 7.11 My parish supported me in my ordinations (deaconing and priesting) even to hiring double-decker bus for parishioners to travel to cathedral together and arranging supper in the parish. I support cathedral ordinations as opposed to parish based ones
- 7.12 Absolutely: the sense of journey to that point; the sense of

immanence and transcendence during the retreats and the service were uplifting, challenging and 'transporting'. A sense of connection with all involved present as the Body of Christ

7.13 Yes the ordination services were significant events in my life. I felt they signified that I had answered God's call channelled through my faith, in the Anglican Church

7.14 I think it was important to be recognised, accepted and affirmed by the church and the clergy

7.15 My ordination to the priesthood being as it was a land mark. It was certainly a significant event for me and a source of great joy to many people. The Archbishop led us in our prayers with a sense of God's grace rather than personal triumph and that thankfulness permeated the whole congregation. It was relevant

7.16 The retreats, the companionship throughout the previous years of study culminating in the ordination service was a wonderful experience. Together we were spirit-filled, walking on air

7.17 Very – there was three of us it was a great Diocesan occasion with many members from my training placement parishes present, a very sobering experience

7.18 Particular for priesthood as I was the one male among the first women ordained in Australia as Priests one of whom was my wife

7.19 Hugely so, in every way (can expand on this if necessary)

7.20 It was a major event in my life. I loved having the Archbishop ordain me because I respected and admired him immensely. It also said to me that he believed it to be right

7.21 There is a place for Anglican music and ceremony. The ordination services in the Cathedral with bishops and clergy conveyed a sense of the solemnity of the calling and the authority being conveyed

7.22 It marked my acceptance by the church as a person called to ordained ministry and my own acceptance of that call and confirmed me in my commitment to it

7.23 The sense of the Archbishops authority in the laying on of hands

7.24 It was a significant affirmation of my ministry and a great challenge to live up to the ideals outlined in the ordinal

- 7.25 1992 Ordination of first 10 women in Australia but more important was deeper level of commitment to God
- 7.26 Occurred in Bunbury Cathedral
- 7.27 Both were well attended and felt like very important occasions with a lot of time and effort being put into them

8. Was there a scheme of post ordination training in vogue when you were ordained?

Yes	No
22	5

Responses:

- 8.1 This was referred to as "Training in Ministry" (TIM) and involved spending one day each month at Wollaston.
- 8.2 Training in Ministry for 3 years.
- 8.3 On the disseminated seminary model – we had lectures at Murdoch Uni; field placement in a parish with a Field Committee set-up and Wednesday afternoon Formation in Ministry
- 8.4 I attended for 2 years and found it unhelpful in every way
- 8.5 TIM
- 8.6 TIM programme
- 8.7 Training in Ministry or TIM a three year post ordination training programme
- 8.8 Continuing training i.e. clergy school, seminars, weekends etc
- 8.9 Clergy School, seminars etc
- 8.10 I was part of a 3 year post theological training
- 8.11 There was TIM and training as a curate in a parish
We meet for a 'Spring School of Ministry'
- 8.12 TIM as well as a support group for 'curates in charge'
- 8.13 3 years TIM (Jennifer Hall)

- 8.14 There was TIM but it never happened despite many requests
- 8.15 Not after ordination but being a curate was good training for being a rector
- 8.16 TIM at Wollaston
- 8.17 TIM – Mondays
- 8.18 Wollaston (TIM)
- 8.19 I participated in the Perth scheme for first two years of my ministry
- 8.20 TIM took over from the Wollaston Deacons year which had had a mixed reception
9. **How would you rate its format and content in terms of its usefulness in your ministry?**

Responses:

- 9.1 I found little benefit from this aspect of training. The days were no more than an exercise in "lets find out what we can criticise you for now!" I experienced little collegiality and the days became a chore, especially in the final year and a half, when they included travelling great distances from a rural parish. I would find it difficult to point to any area of ministry where the format or content of these days proved useful in my ministry
- 9.2 The first two years of Training in Ministry were nearly a waste of time with the program full of 'fillers' – doing something for the sake of doing TIM. However, the Residentials were very important. The final year of TIM has been much more focussed and participating.
- 9.3 Good
- Book Review
 - Eucharist
 - Input from visiting speaker
- 9.4 Useful for collegiality and talking through 'grass roots' issues. Lack of attendance by some and travelling large distances from the country made things difficult
- 9.5 Six out of ten. It was good at looking at some of the issues which come up in ministry but not so good at placing us in a variety of Pastoral contexts
- 9.6 Varied – main value was meeting with peers

- 9.7 Not helpful. Most students then were inexperienced in the practical work involved in ministry. The accent seemed to be on airy fairy theological writings in vogue at the time. I needed a different type of Post Ordination Training
- 9.8 Excellent – its structure of lectures and presentations incorporating contemporary experiences were especially helpful to newly ordained priests. Also the opportunity presented of mixing with one's peers was beneficial enabling frank discussion of an individuals strengths and weaknesses
- 9.9 Monthly meetings not much use, communal worship not used to full advantage, retreats were good
- 9.10 First year – variable standard with a general lack of commitment;
Second year – improved standard;
Third year - a much better year. Years 1 and 2 lacked rigour and content was vague in Year 1
- 9.11 As non stipendiary priest, trained by TEAM is a new development, the post ordination training is still developing as so is improving as the understanding develops. Still some way to go
- 9.12 It helped undo some of the feeling of being isolated that I felt in training and build a sense of being part of a community. I found it supportive and helpful
- 9.13 I found it very useful in that my hospital chaplaincy was very specific to hospital life and TIM gave me a wider perspective
- 9.14 Very helpful for new ideas, confirmation of skills. We have a mission priest in the deanery who now helps us develop our ministry
- 9.15 I found it mostly very good, helping to see that I was not alone in facing this change in life, some sessions were very helpful others not so (Ross Kilpatrick)
- This was good as input (TIM) and support for Curates-in-charge
- 9.16 Reasonable. Special benefit was getting to closely know other clergy. This was not compulsory for me because of my long experience but I chose to do it and felt very glad that I did

- 9.17 Would love to know
- 9.18 The format was useful in its emphasis on collegiality in ministry. The content was sometimes useful and other times irrelevant to practical issues
- 9.19 Reflection process was useful
- 9.20 Generally very useful
- 9.21 Very helpful
- 9.22 Excellent
- 9.23 Format – good – a day at Wollaston, worship, lunch etc. Contents mixed. We got a little tired of bringing and presenting case studies of pastoral situations to be decided
10. **Did you serve as an Assistant Curate immediately after ordination?**
Yes No
- 10.1 18 10
- 10.2 I only served a 16 month period as a Curate.
- 10.3 Yes, for 6 months at Applecross.
- 10.4 St John's, Northam
- 10.5 Fremantle - Brian McGowan
- Holy Trinity – East Victoria Park. I resigned in Dec 87 owing to the antagonistic approach of the then rector regarding the possibility of priesting of women and women's ministry in general
- 10.6
- 10.7 St Francis of Assisi Karrinyup
- 10.8 Yes, in my home parish
- 10.9 Serving as Curate-in-charge
- 10.10 At St Luke's, Mosman Park
- 10.11 Only for 3 months before becoming curate in charge
- 10.12 No, but as "assistant chaplain" at SCGH. No parish placement involved

- 10.13 I served as an associate deacon
- 10.14 Both at Applecross and Kalgoorlie/Boulder
- 10.15 Terry McAuliffe
- 10.16 At Rockingham
- 10.17 St Matthew's, Shenton Park
- 10.18 Two positions
St David's and St George's, Applecross

11. How important was the training you received in this role?

Comments:

- 11.1 Most of the benefit from this period of training came from the regular meetings with my Support Group, with most of whom I still remain in contact. The parish was one to which I would not have considered I had a great deal to offer. The parishioners, however, made me realise that this was not the case and helped set the pace for ministry in future parishes of very different socio-economic backgrounds
- 11.2 Very important as it allowed me to try and test things. I was supported in my failures and encouraged for my success. This has remained the group of people who are my closest support network now.
- 11.3 Vital
- 11.4 Very important. I was fortunate to be with an excellent role model. Also a supervisor who cared for me as a person
- 11.5 Very unimportant – bore little resemblance to parish life and parish ministry
- 11.6 Very
- 11.7 Fairly helpful – it was really an exercise in humility, dealing with tasks declined by priests at that time i.e. Endless funerals for non-parishioners etc.
- 11.8 The system of field training with an advisory panel of parish members worked well and proved a valuable agency in creating an environment in which mistakes and errors were made but useful lessons drawn from them

- 11.9 Didn't receive any, field committee was fantastic support and challenge
- 11.10 Theological study, theological field education, Clinical Pastoral Education, Wollaston and Training in Ministry. Have all contributed to my vocation so far
- 11.11 Very important, especially in liturgical matters and also the opportunities to meet people who were just living normal lives that sometimes included episodes of sickness, but not all the time and who still had need of pastoral care
- 11.12 Very – as much as for learning how not to do things as how to do things
- 11.13 Of no importance
- 11.14 Once ordained, my role as: "Assistant Chaplain" meant as well as my existing duties I took on Sunday Chapel assisting in sacraments, preaching etc
- 11.15 All training was critical but never enough. So many questions- no where to go without feeling inadequate
- 11.16 At Applecross I gained experience at ministering in a strong parish, without the pressures of being rector. At Boulder I was pretty much priest-in-charge of the parish. This was good experience.
- 11.17 There was a separate programme for the group of curates-in-charge alongside TIM. Again, the value of it was mostly in the support of colleagues in the program
- 11.18 Significant in later ministry, interests and as models to draw on or move away from later
- 11.19 Very valuable, especially the experience of Warnbro and starting a new worshipping community only 6 months into my curacy. I felt dropped in the deep end when things got rough
- 11.20 Not particularly
- 11.21 Very, the first position was more significant than the second (shorter) one
- 11.22 Very – working as part of a team with enough responsibility for specific ministries and opportunities to initiate

- 12. Was the rector/vicar under whom you served an important person in your development?
(In what ways did s/he influence your development in ministry?)**
- | Yes | No |
|-----|----|
| 18 | 3 |

Responses:

- 12.1 Although I learnt a great deal from the Rector of my curacy parish, much of this was in the form of 'negative' learning. The major influence took the form of decisions about how I would not exercise ministry in a parish. This is not to be seen as a disparagement, but merely a difference in personal preferences and attitudes
- 12.2
- She was and remains a significant mentor to me
 - She engaged in a collegial approach to ministry
 - She taught me the importance of enjoying ordained life and gave me much perspective
- 12.3 I had two rectors during my training. The first directed, encouraged, challenged me to move forward and continue towards priesthood. The second gave me an awareness of the need for greater spiritual depth. He fine-tuned my development
- 12.4 Emphasised honesty, practicality
- 12.5 Yes see Q11. Were also a source of experienced wisdom
- 12.6 Good training in priest-craft (at the Altar), to retain a good sense of humour in face of frustration and to honour consistent visiting of parishioners
- 12.7 Persons with whom I trained – specially the bishop of Northern Argentina and CPE supervisors R Bradley, J Patter (USA) most significant for my development as a pastoral and priestly person
- 12.8 They became my model to a large extent
- 12.9 I was encouraged to preach on a regular basis and take part in daily services in the parish and especially on Sunday
- 12.10 The rector's tuition was patchy. There was too much reliance on programs and paperwork at the expense of exploration and drawing out of where my future ministry might be
- 12.11 Difficult to assess – influential definitely. I was placed in curacy

with now ex-husband as parish priest. In retrospect not an appropriate placement too many complex issues for priestly formation in an intimate personal relationship

12.12 My rector has been approachable, available and willing to offer ideas and practical help over these three years of curacy. It has been important to me that this person has been there for me

12.13 Although I didn't serve as an Assistant Curate for all my training my parish priest helped and guided me and was important to my development

12.14 Revd Peter Stanley, out parish rector, was encouraging and supportive and a great source of knowledge as I went into TEAM training. He allowed me to preach as a PA while he listened in the service. His constructive criticism and encouragement helped my confidence

12.15 He was of tremendous help in liturgical matters. He trained me in ways of doing things properly and of why, and opened up whole new areas of understanding

12.16 The rector was the Bishop (Gerald Beaumont) he has had a great influence in guiding us through these early years of ministry. He is always accessible

12.17 Yes, very by providing learning opportunities and being open to my questions and allowing me not to try to emulate him but be myself

12.18 No influence

12.19 The Chaplain at Charles Gairdner was a devoted and meticulous priest and pastor, who suited my values and learning well. Although not officially my "supervisor", he had taught me much over the years of working together in parish ministry. He was also always a keen encourager, and recognised opportunities that I was seeking (eg. CPE, MCD) (not to mention Dale Carnegie Public Speaking course, Melbourne 1956)

12.20 In certain ways I had the opportunity to work through issues – on other circumstances he was too close to the issue or was the issue

12.21 I was influenced by their styles of leadership. Michael Pennington a 'captain of the ship' and Frank Watts 'a pastor of the sheep'

- 12.22 The two rectors who supervised my training in theological field education were important models of priestly ministry for me and encouraged me to reflect on my ministry
- 12.23 First Rector more so than second. Influenced ministry and theology style. Both my rectors gave instruction in different approaches to liturgy, preaching and pastoral care
- 12.24 To begin with – but our relationship soon soured. I have consciously decided not to be like him in many ways
- 12.25 First one was very significant indeed and a good mentor, second one much less significant
- 12.26 Sufficient encouragement and affirmation to give me the feeling that I was doing well
- 13. In the years since ordination has your connection with the Archbishop or other Diocesan Bishop been important?**
Yes No
 20 6
- 13.1 Over the past 18 years I have worked with both Archbishop Carnley and several of the Diocesan Bishops. In the main, my experience has been one of recognised support and encouragement from those who have been 'set in authority' over me
- 13.2 The Archbishop has been encouraging, if somewhat distant! As Curate-in-charge of a parish my Diocesan Bishop has had the role of 'Rector' of the parish and his role has been supportive and encouraging.
- 13.3 Archbishop – Influential in the sense that he speaks for me as an Anglican and I feel supported and encouraged by what he says.
 Bishop Gerald – is a very stable, available and approachable bishop who has been a great influence and leader for me
- 13.5 First bishop, Michael Challen particularly supportive to newly ordained bachelor who had just immigrated – opened home to me if visiting Perth from Northam.
 Present bishop, Brian Farran, very stimulating
- 13.6 Monthly with regional bishops in the country region
- 13.7 When I've sought help from the Archbishop he has been usually very responsive,. Being in a specialised ministry has been different and I'm not sure anyone has really understood the role of Director of CPE

- 13.8 Always supportive
- 13.9 From the first days of selection as a possible ordinand my relationship with the Archbishop has been valued. Although not close I believe he has encouraged and supported my ministry
- 13.10 Has significant positive Episcopal relationship with Bishop Phillip Huggins – recently increasing rapport with Bishop David Murray, responsible for Anglican chaplaincy
- 13.11 My Bishop (Brian Kyme) and rector has been available, approachable and willing listener and has certainly been supportive and encouraging
- 13.12 Diocesan Bishop is very supportive and encouraging, also Archbishop
- 13.13 Supportive, encouraging, helpful, understanding
- 13.14 Yes in all the roles above. However, the church is facing change and that adds other stressors particularly the drive to change a community quickly
- 13.15 All of these – the ‘family’ concept has developed not so much with the Archbishop since he has become Primate - he has had to spread himself thinner. But the other Diocesan Bishops have filled in the gaps to a larger extent
- 13.16 We have always had support and encouragement from our Regional Bishop
- 13.17 Supportive – especially Phillip Huggins and Ben Wright when I was in the country
- 13.18 Only on occasions
- 13.19 Yes, he has always treated me with respect (although we have differing views theologically). He once asked my opinion about a significant appointment he had to make (a Bishop). He asked me to interview one of the early women “hopefuls” and report to him on her suitability
- 13.20 No. We very rarely see them on a personal level and they are so busy
- 13.21 I have occasionally felt the encouragement and support of bishops. At one time I experienced considerable pressure from my regional bishop. Some good came out of this in that I found

a spiritual director at the bishop's suggestion

- 13.22 The Archbishop has been supportive personally, influential theologically and encouraging personally. My Regional Bishop has been encouraging administratively
- 13.23 Very important – supportive
- 13.24 Very supportive and encouraging
- 13.25 Very supportive and encouraging
- 13.26 Less and less contact as years went on. Was disappointed at lack of Episcopal support in a recent difficult parish situation)
- 13.27 Reasonably encouraging. At one time I determined that the next time he asked 'how's the parish' I would tell him that my name and behold he then started asking how I was!
14. **Give an example of a positive interaction with your Archbishop/Bishop.**

Responses:

- 14.1 During my early months as a 'solo' parish priest, in a rural parish, I met a high degree of resistance from a particular group of parishioners. Changes had been made to the wording of the Prayer Book itself and the Eucharistic Order of Service; teaching materials were being used, in the schools, that did not meet the CCE requirements. The interactive support I received from Archbishop Carnley was of a positive nature and helped me through this period
- 14.2
- Pastoral telephone calls
 - Supportive irregular meetings to discuss matters concerning ministry in the Parish
 - Social gatherings in less formal settings which encourage relationship rather than hierarchy.
- 14.3 Our Parish Council were very reticent to our contributing to a Regional fund & I felt bad about that (looking after ourselves, no mission focus). I brought it to the Bishop, he arranged to meet with PC and spoke about generosity, the bigger picture etc in a way that was gentle, loving and transforming
- 14.4
- Supportive following death of my father
 - Good at inspiring the bigger picture
- 14.5 Archbishop Carnley supported my aspirations to undertake a Ph.D programme and to make use of this in Theological

Education in Perth

- 14.6 Episcopal visits – sometimes unannounced whilst ministering in remote areas. Gave a sense of not being forgotten
- 14.7 The Archbishop listened and was supportive after a painful separation from my second parish.
- 14.8 For some years I struggled with Health Department to get an equitable salary as I was paid for less than clergy. Archbishop Carnley when I went to him for advice and help took up my case to whom the Minister for Health and the matter was resolved
- 14.9 Supportive when I sought funding for further studies – counselling
- 14.10 I used to visit him at Archbishop's House in Perth on Wednesday afternoons if I had a deep concern in the early days. In the year 2003 as PTO I do not have need to visit him
- 14.11 The most important factor in my relationship with the Archbishop was his encouragement and willingness to ordain me despite my age (62 at the time) and lack of academic qualifications
- 14.12 Bishop Phillip visited me at home after illness – I truly appreciated his pastoral care for me and family
- 14.13 Working with an Iraqi refugee I needed encouragement and practical help: my bishop made contact overseas for the refugee; provided urgent emergency funding, and took a personal role in pasturing the refugee. In general my bishop has taken a regular interest in my vocation.
- 14.14 The Bishop will always give me advice on any problem and is easily available even if only on phone. He regularly visits parish
- 14.15 Bishop's willingness to join in with 'on-ground' activities, very accessible always
- 14.16 Genuinely open to listen to what is happening and has been supportive in initiatives and changes I feel I can approach him any time
- 14.17 I was concerned that my formal education may not be sufficient for the Priesthood, but the Archbishop encouraged me pointing out that my pastoral skills and experience in 'life matters' would more than compensate for any academic shortcomings. This was very affirming and proved to be the case

- 14.18 I was fortunate to travel to New Zealand to study their approach to TEAM ministry with the bishop and other clergy. That time was very valuable. We have tackled through many issues and problems as they arose and enjoyed fellowship together in many ways
- 14.19 On occasion when an elderly parishioner told many in the farm that she and I were to be married! Ben Unright provided much needed support and encouragement
- 14.20 The Regional Bishop was influential in allowing an opportunity for my wife and myself to minister in joint ministry as co-rectors
- 14.21
- Same as question 13.
 - He gave me total support when I was undermined by a professional body.
 - In family crisis he has supported us.
- 14.22 Many positive interactions on occasions when I see them. Through training one was lecturer. He gave me freedom to ask and struggle with what I thought were stupid and negative questions (he listened)
- 14.23 I feel supported by my present regional bishop. He phoned me after my first Sunday, and has promised to call in. He asked about my family and how we were all settling in to the new parish
- 14.24 My Archbishop was positively supportive when I consulted him regarding an issue I had with Diocesan Council when I was a curate-in-charge and being paid as an assistant curate
- 14.25 Archbishop – personal support following marriage breakdown
- 14.26
1. His encouragement and support when I was training and the examining chaplains and training staff felt I was not suitable for ordination.
 2. His support of my ministry with people with intellectual disabilities.
- 14.27 The Archbishop's Wednesday lectures to students and others in addition to Archbishop and Assistant Bishop always helpfully responded to requests and invitations
- 14.28 Archbishop supported me in my homosexuality. Very well supported by regional bishop at time of change of ministry in 2003
- 14.29 I went to see him about living in our own home within the

Parish and he was supportive of that. When the time came I wrote about having my license amended and was told that it wasn't necessary

APPENDIX 4

Promulgation of John Ramsden Wollaston

THE PROMULGATION OF JOHN RAMSDEN WOLLASTON
AS A LOCAL SAINT AND HERO OF THE ANGLICAN COMMUNION
IN ACCORDANCE WITH RESOLUTIONS 77-80 OF THE LAMBETH CONFERENCE 1958.

IN THE NAME OF GOD. AMEN.

We Peter by Divine Providence, Archbishop of Perth and Metropolitan of the Province of Western Australia together with our well beloved brothers in Christ, Gerald, Bishop of North West Australia, Hamish, Bishop of Bunbury and Michael and Brian, Assistant Bishops of Perth and representatives of our Provincial Synod assembled and present, do here Proclaim and Recommend to the people of God of our Province, a Solemn Remembrance of JOHN RAMSDEN WOLLASTON, Archdeacon of Western Australia and pioneer of faith and worship.

We give thanks to Almighty God for his signal virtues and heroic labours as a faithful pastor of souls, his resolute commitment to the building of the first place of worship at Picton as a sign of his constant devotion to the building up of the flock of Christ, his leadership in all things of the Spirit, his unflagging endeavours on behalf of new settlers and his earnest concern for the welfare of the Aboriginal people of this land.

To this end we have appointed for open observance on September 18th each year at the altar of this metro-political Cathedral Church of St. George and at all other altars in this Province an appropriate Collect, Epistle, Gospel and other Propers and affirm if it is so desired that a church or other institution in this Province may be dedicated to God under the name of His faithful servant.

And no less do we recommend to our people the example of his selfless devotion and holy living and within the fellowship of the Communion of Saints we ask that God will bless this Province and make us not only inheritors of His servant's work, but also lively followers and instruments of it:

Through the same Lord Jesus Christ to whom with the Father and the Holy Spirit, one God, be all mighty, majesty, dominion and glory now and for ever.

ARCHBISHOP

BISHOP OF NORTH WEST AUSTRALIA

BISHOP OF BUNBURY

ASSISTANT BISHOP OF PERTH

ASSISTANT BISHOP OF PERTH

Promulgated at Perth this twenty-third day of February one thousand nine hundred and eighty-four

PRAYER

Almighty and everlasting God,
we thank you for your servant John Ramsden Wollaston,
whom you called to bring the gospel
to the people of Western Australia:
raise up in this and every land
evangelists and heralds of your loving reign,
so that the whole world may know
the unsearchable riches of our Saviour Jesus Christ;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

READINGS

Isaiah 52.7-10
Acts 1.1-9

Psalm 96
Luke 10.1-9

APPENDIX 5

Students of St John's College
1901 – 1929

Compiled by the Revd E.W. Doncaster, 2004
Included with Permission

STUDENTS ORDAINED FROM THE COLLEGE

[with year of their being made Deacon]

T. Secombe 1901	A.T. Haining 1903
W.W. Gregson 1903	W.T. Strahan 1903
T.H. Pitt 1903	W.G. Haynes 1904
H.S. Needham 1904	E.W. Watts 1904
W.H. Boake 1905 [Non Res.]	G.R. Holland 1905
J.W. Armstrong 1905 [Non Res.]	W.A.B. Haynes 1906
F.J. Boxall 1907	L.N. O'Neal 1907
E.A. Jones 1907	P.J. Nicholls 1908
T.E. Brewis 1908	J. Mason 1908
E.O. Philipps 1908	H. Vine 1909
R.W. Needham 1909	A.G. Kelsey 1909
F.W. Gunning 1909	A.S. Cracknell 1909
T.R. Pelham-Thorman 1910	S.A. Milward 1910
S.T. Lindsey 1910	H.E. King 1910
W.H. Blight 1912	P.A. Byrnes 1912
W.K. Elphick 1912	R.D. Ure 1912
P.W. Daimpre 1913	E.W.H.P. Prah 1913
H. Thompson 1913	G. Arblaster 1913
G.T. Caton 1914	W.H. Watson 1915
E.A. Hunt [enlisted and later ordained by Wangaratta]	R.F.J. Lawrence 1916
R.J. Smith 1915	

THE COLLEGE WAS CLOSED 1915 - 1919

W.B. Kenworthy 1920	W.C. Freeman 1920
In April 1918 W.C. Freeman was the last student to leave "The Cloisters"]	
G.M. Napier 1920	J.W. Budge 1921
V.H.G. Sherwin 1923	W.R. Forbes 1924
G.R. Coulson 1924	W.H. Simmons 1926
T.H. Purdy 1926	J. Bell 1926
S.C. Kell 1926	H.C. Lawson 1926
R.E. Davies 1926	R.W. Laurie 1926
F.G. Smith 1927	R.H. Atkin 1929
A.W.H. Harlow 1929	G.J. Little 1929

THE COLLEGE CLOSED IN 1929

OTHER STUDENTS WHO WERE NOT ORDAINED

W.E. Mackie	L.B. Drury
H.R. Haining 1907	H.R. Gardner (ex UK 1907)
Mac Murray 1907	F.H. Eastwood (ex UK 1909)
J.L. Ford 1909 (ordained 1943)	J.E. Blythe Brook (ex UK 1914) +
H.N. Wright	N. Groser +
K. Murray +	J.R. Bowstead [enlisted]
C.E. Chapman [enlisted]	
C.H.S. Goldberg (ex UK 1912) [enlisted]	

(+ Killed on active service in World War I)

APPENDIX 6

Students of Wollaston College
1957 - 1970

Deacons Involved in Intern Courses
1972 – 1975

Compiled by the Revd E.W. Doncaster, 2004
Included with Permission

WARDENS

1956 - 1970	C.A. Pierce
1972 - 1975	R.F. Appleby
1976 - 1979	D.O. Robarts
1979 - 1982	J.W. Forsyth
1983 - 1985	D.J. Reynolds [Comm. 6-2-1983]
2001 -	N. Leaves [Comm. 13-5-2001]

VICE WARDENS

1958 - 1960	A.L. Bolt
1963 - 1967	J.C.H. Abraham
1967 - 1972	V.G. Adams

LIST OF STUDENTS

1957	R.R.G. McQueen	1957 - 1958	W. Adams
1957 - 1958	F.D.M. Bazely	1957 - 1958	M.H. Dean
1957 - 1958	P.J. Copeland	1957 - 1958	C.M. Hodgson
1957 - 1958	K.G. Sinclair	1957 - 1959	R.H. Langshaw
1958 - 1959	D.G. Newman	1958 - 1959	P.J. Brenton-Coward
1959	R.A. Pearce	1959 - 1960	R.S. Cheek
1959 - 1961	N.M. Townsend	1959 - 1961	K.J. Wilson
1959 - 1961	T.D. Cope	1960 - 1961	J.E. Williams
1960 - 1961	K. Broadbent	1960 - 1963	D.L. Prescott
1960 - 1963	R.J. Burn	1960 - 1962	F.G. Beyer
1961 - 1963	M.R. Painter	1961 - 1964	I.L. Jones
1962 - 1964	B. Wright	1962 - 1964	G. Devlin
1963	L. McIntyre	1963	T. Silverwood
1963 - 1964	N.E. Purves	1963 - 1965	R.J. Pether
1963 - 1964	M.H. Dean	1964	V.G. Adams
1964	H.W. Hillier	1964 - 1966	B.C. Newing
1964 - 1966	D.J. Ingleson	1964 - 1966	P.R. Cook
1964 - 1966	R.F.J. Molyneux	1964 - 1966	D.J. Ingleson
1964 - 1966	D.J. Ingleson	1965	R.J. Greenhalgh
1965 - 1966	B.D. Griffiths	1965 - 1967	K. Wheeler
1965 - 1967	T.F.H. Gibbons	1965 - 1966	T.W. Sutton
1965 - 1967	E.H. Ivey	1966 - 1967	G.N.J. Harvey
1966 - 1968	T.W. Curtis	1966	D.V. Meier p/t
1969 - 1970	R.J. Anderson	1970	A.F. Barton
1970	R.G. Burnand	1970 - 1971	R.L. Blakeway
1970 - 1971	T.G. Cox (1966?)	1970 - 1971	P.L. Harrison

1972 to 1982 the College was the base for the Deacons' Intern Year:

1972	R.G. Burnand, T.G. Cox, P.L. Harrison and A.F. Barton (non.res.).
1973	R.J. Anderson, D.B. Appleby, R.L. Blakeway, G.L. Chipps, R.F. Hanson, D.P. Seccombe, R. Williams.
1974	D.J. Atkinson, B.W. Byfield, D.M. Cox, P. Evans, P.R. Gibbons, P.J. Gill, D. Meier.
1975	C. Albany, L.P. Firth, P.D. McArthur, P.G. Newby, E.P. Witham. Also Daniel from the Church of South India.

1977	M. Brown, D.M. Cockram, P.H. Lim, R. Smith, T. Wilmot, G. Wroth.
1978	R. Barrett-Lennard, P. Hume, D.J. Reynolds, P. Shibusawa (Japan).
1979	H. Eaton, G. Ilivay (Philippines), I. Head, G. Hilton, J. Sturman.
1980	E.C. Argyle, M.J. Elvidge, P.R. Hayes, J.C. Holland, R.P. Howells, S.B. Russell, A.J.B. Scutt, G.W. Snell (Bendigo).
1981	R.A.F. McDonald, A. Murray-Feist, P.P. Issac (Madras), R.J. Corby, Clive Lingaya and Roger Chung (both from the Mauritius)

NON-RESIDENT STUDENTS

1960 - 1964	R.J. Greenhalgh
1962 - 1963	V.G. Adams
1964	D. Batterham, B.F.D. Griffiths, S. F. Hogan, J. Whitfield

Two Deaconesses - Beth Buchanan and Joyce Polson - attended lectures

Students not ordained in the Province of WA, or not ordained at all:

1958 - 1959	J.M. Verspandonk	ordained in Melbourne 1965 and 1966
1959 - 1960	W.S. Lipscombe	onto S. Francis Coll Brisbane. ord 1966 (he was due to be made Deacon at Narrogin on 02-07-1959 but this was not proceeded with)
1959 - 1960	A.J. Bosschaert	ordained Brisbane 1968 and 1969
1965	Rod Dalton	
1966 and 1970	William Barrett-Hill	
1967	John A.C. Thorne	ordained in Sydney
	G.M. Greatwich	deceased
	R.A. Bradford	
	H.C.G. Harris	deceased
	G. Hollings	
1970	A. Godfrey	
	Mrs A.M. Pierce	ThL
	Mrs D.M. Richards	ThL
	Mrs E.M. Halley	ThL
	Mrs B.R. Williams	ThDip

REFERENCES

The College featured regularly in the Year Books of the Diocese of Perth from 1953 onwards and also in the Summons to Synod Reports

The West Anglican carried a series of articles in 1957-8 about the College and from 1964 for a few years there appeared a College Supplement in the same paper

The Anglican Messenger July 1982 contained a feature for the 25th anniversary of the College

The Anglican Messenger September 1987 contained a letter from Canon Pierce on the correct dates for the opening of the College

A Native Born Clergy of Our Own a M.A. thesis by J.H. Smith 1994

The Anglican Messenger June 2001 told of the opening of new buildings

APPENDIX 7

Course Outline - Wollaston Intern Course 1981



WOLLASTON INTERN COURSE 1981



THE CONCEPT:

The Wollaston Intern Course is largely a product of the seminal thinking of the late Archbishop Geoffrey Sambell.

Traditionally, Anglican Theological Students have been made deacon upon the successful completion of their basic theological college course. They have then been appointed as curates in parishes, where they stayed for two or three years, and the curacy has ideally been followed by a second curacy in a different kind of parish. Sometimes men have finished their two (or one) curacies with a well-rounded set of experiences; sometimes they have not.

The Wollaston Intern Course is an attempt to provide a different more effective and more reliable type of training for deacons, and it is intended the final year of the basic Theological College course. It makes use of a model common in the final stages of training in other professions — the medical year being the best known example. The deacons are exposed to a wide range of "ministry situations" where they have limited responsibility under supervision. The course is structured in such a way as to bridge the gap between the academic emphasis of the theological college and the more practical emphases of the parish and supplementary ministry. Because most priests minister within the context of the parish, the course gives the greatest emphasis to parish placements, with the deacons under the supervision of parish clergy.

Basic Theological Education

From 1957 until 1971, most ordinands for the Diocese of Perth underwent their theological education at Perth's Wollaston College. This basic training function was discontinued for three reasons. The first was the extremely high cost of maintaining a college with such a small group of students. Second was the need for Diocesan students to be trained in contact with the rest of the Australian Church. Third was the need for students to interact with significant numbers of other students.

Since 1970, ordinands for the Diocese of Perth have undertaken a basic academic training at theological colleges in the Eastern States. Graduates usually study for the B.D. of the Melbourne College of Divinity or the B. Th. of the Australian College of Theology. Non graduates usually study for the Th.L. or Th.Dip. of the Australian College of Theology. The courses are normally two or three years.

Upon the successful completion of this course of study, ordinands are deaconed, generally on the second Sunday in February. Ordinations to the priesthood are normally held on or about the first Sunday in Advent, though the course in 1981 is being postponed for one week.

Aims

1. To help deacons to grow in devotion, and in their understanding and practice of corporate worship and private prayer.
2. To assist deacons to relate their theological learning to the practical work of parish and other practising ministries.
3. To assist, encourage and stimulate deacons to continue and extend their studies in the present and the future.
4. To bring deacons of different parish and college backgrounds into a wider Diocesan fellowship.
5. To encourage the growth of community life, mutual understanding and learning.
6. To develop in deacons a variety of ministerial skills.
7. To provide deacons with knowledge of Diocesan activities, facilities, resources and specialist personnel.
8. To assist and guide deacons in the development of their professional identity.

On pages 8 and 9 of this Handbook, there is a table relating these aims to the particular sections of the year's work.

ELIGIBILITY:

While the Intern Course has been designed primarily for Perth deacons, participants have in fact come from several parts of the Australian Church, and indeed from overseas. The only limiting factor is that the size of the group must be kept reasonably small.

PRACTICAL MATTERS AND ORGANIZATION

Accommodation and Stipend

The deacons and their families live at Wollaston College, Mt. Claremont. Accommodation is in the form of cottages and flats, and each deacon is provided with an additional study of his own. The deacons are paid a stipend according to the T.E.A.S. scale, and they also receive a travelling allowance which is currently \$1,575 p.a. Accommodation is provided free of charge; the deacons are responsible for their own heating and lighting.

Preaching Workshop, Training in Speech & Conduct of Services

Deacons are assisted in preparing and delivering various types of sermons, and handling other aspects of the Ministry of the Word. A Preaching Workshop of nine sessions will be conducted by Archdeacon McGowan, commencing on the 23rd of February. There are also six lectures/seminars "Using the Voice in Communicating the Gospel"; conducted by Mrs. Barbara Roberts. The Warden is responsible for helping to develop the art of leading public worship. Later in the year, deacons are introduced to the pastoral and liturgical aspects of the ministries of reconciliation and healing.

Placements Not Financially Responsible

The stipend, travelling and accommodation expenses are paid by the Diocese out of its central funds. This is seen to be important, for if parishes and other placements were to pay for the deacons, they would be in a position to expect certain things in return. However, when the Diocese provides the finance, the placement can be asked to share in the task of providing training in accordance with the aims of the Course.

Chapel Worship

The deacons share in the Chapel worship each morning (Monday-Friday). The Eucharist is celebrated each morning in conjunction with the saying of Morning Prayer and the sharing of corporate silence.

Duration

The Course normally runs from the deaconing in mid-February to the end of November when the deacons are ordained priest. Of this 42 week period, 39 weeks are spent on the Course. Three weeks are for holidays. In 1981, the course has been post-poned by one week.

Holidays

It has been found best to give the deacons the holidays to which they are entitled during the actual course, rather than having holidays owing to them when beginning new work. The holidays are taken in a three week block and coincide with the August/September school holidays. For the most part, Deacons have been accustomed to term vacations; one of the learning and adjusting processes

WEEKLY PROGRAMME

The Deacons spend Monday and Tuesday of each week at Wollaston. These days are used for seminars, discussion, sharing, reflection and study. One deacon preaches a sermon each Monday. There is a critical discussion of this at the Tuesday morning group session. After morning chapel on Wednesday, Thursday and Friday the deacons go to their current placement. On Sunday the day commences at the placement. Saturday is the off day. A detailed description of this routine is given below.

Apart from the time spent in the Country parish, at the Counselling course and one week at a Church School (see below) the programme each week is as follows:—

Sunday	At placement	
Monday	7.00 a.m.	Morning Prayer.
	7.20 a.m.	Corporate Silence.
	7.35 a.m.	The Eucharist.
	8.00 a.m.	Breakfast (together in college).
	10.30 a.m.	Morning Tea.
	11.00 a.m.	Seminar (see page 7 th).
	12.30 a.m.	Lunch (together in college).
	1.30 p.m.	Work around the college.
	3.30 p.m.	Afternoon Tea (But see Preaching Workshop etc. page 2).
	5.00 p.m.	Evening Prayer, including sermon preached by deacon.
Tuesday	7.00 a.m.	Morning Prayer.
	7.20 a.m.	Corporate Silence.
	7.35 a.m.	The Eucharist.
	8.00 a.m.	Breakfast (together in college).
	10.30 a.m.	Morning Tea and Discussion/review/reflection session, including a critique of the Monday sermon.
	12.30 p.m.	Lunch (together in college).
	1.30 p.m.	Work around the college.
	3.30 p.m.	Afternoon Tea.
	5.30 p.m.	Evening Prayer.
Wednesday	7.30 a.m.	Morning Prayer, Corporate Silence and Eucharist.
Thursday		Breakfast (own arrangement).
Friday	8.30 a.m.	Leave Wollaston for placement.
Saturday		Day off.

PLACEMENTS

All placements are concurrent, apart from the following which are block placements:— Counselling (one week), Country Parish and Church School (two weeks).

Current placements begin on a Wednesday and end on a Sunday. Mondays and Tuesdays are spent at Wollaston; Saturday is the day off.

The major emphasis is on parish experience. The course begins with a placement in an "established parish". This is the kind of ecclesiastical scene that most deacons know best, and it makes for a smooth transition to the newer experiences of the rest of the course. This placement is planned so as to include Lent, Holy Week and Easter. Many parishes have study groups, house meetings and special liturgical arrangements during this time.

The placement in the "new area parish" comes later in the course, and the deacon will find the Church working with few of the props (or encumbrances) of the older established parishes.

It is assumed that the deacons will learn their basic ministry skills in the metropolitan parishes. There is quite a different ethos about a rural parish, and it is hoped that the deacon will get the "feel" of the country situation during his placement there.

There are two hospital placements. Each deacon spends four weeks in a general hospital and four weeks in a psychiatric hospital. Hospital placements are under the co-ordinating oversight of the Reverend Canon Roy Bradley, Diocesan Director of Pastoral Care.

There is work in Church schools, as well as seminars on various aspects of religious education.

Time is given for visits to various specialist Chaplains and Diocesan personnel.

The first week of the course is given to orientation and introduction. The aims and goals of the course are discussed at length, as well as those of each individual deacon. Learning to be sensitive to one's own needs and the needs of others is an important skill for a priest; and this learning becomes part of the course as the deacons experience the value and the problems of a Christian community. The subject is introduced explicitly in the first week, looked at briefly at the end of April, and dealt with at length in the counselling course in August.

The placements during the course are as follows:—

ESTABLISHED PARISH
PSYCHIATRIC HOSPITAL
GENERAL HOSPITAL
CHURCH SCHOOLS
COUNTRY PARISH
NEW AREA PARISH

25th February — 3rd May
6th May — 31st May
24th June — 19th July
22nd July — 2nd August
5th August — 16th August
23rd September — 29th November

As Well As

INTRODUCTORY WEEK
ANGLICAN HEALTH & WELFARE COURSES
COUNSELLING COURSE
HOLIDAYS
SYNOD

16th February — 21st February
3rd June — 21st June
17th August — 22nd August
29th August — 20th September
11th October — 13th October

CONTENT OF PLACEMENTS

The following list the basic elements of each placement. It is expected that in some placements there will be many other features.

1. Established Parish

- Preaching three sermons during the placement. (Dates and services for these to be determined at the beginning of the placement.)
- Involvement in and shared responsibility for part of the Lent Programme.
- A maximum of eight periods per week school teaching.
- Visiting to be specific as well as more general "outreach". To include the following types:—
 - grief (funeral follow-up, etc.)
 - Baptism (enquiry, preparation)
- One evening to be spent visiting per week — this should be pre-arranged visiting.
- Accompany the Rector to at least one funeral and conduct at least two funerals (if possible).
- Attendance at Vestry, Youth Groups, Adult Groups: (Though not to be given direct responsibility.)
- Assist at two weddings including some involvement in the preparation (if possible).
- To accompany the Rector in the administration of the Holy Communion to the sick — in both private homes and hospitals.
- To attend one Deanery meeting and/or conference.
- To assist in the preparation of Sunday worship.
- The Deacon should say Evensong each day with the Rector (if possible).

The normal expectation is that a deacon will work for a total of two or three evenings per week in the Parish. Preparation and writing of reports will be done mostly on the "Parish" days.

2. Hospitals

In these placements to gain experience in hospital procedures; identifying types of illness and disease; counselling; working in partnership with physicians, social workers, nurses, etc; referral procedures to parishes; generally sharing in the work of the Chaplain.

3. Country Parish

To accompany and assist the Rector in as many aspects of his work as is possible, so as to get a general "feel" of a country parish. The Country parish experience is shorter than other parish placements. This is due simply to the distance factor.

4. Anglican Health & Welfare Courses

Three weeks will be spent at A.H. & W.S. and associated agencies to familiarize deacons with various aspects of welfare services, in getting to know personnel, and to experience exposure to those in disadvantaged or crisis situations. The first week will be spent on an orientation programme, the second on visits to Church sponsored social welfare programmes, and the third on direct involvement in one of such programmes. Some of the services concerned are St. Bartholomew's House, Parkerville Children's Home, Anglican Homes, the Perth Asian Community Centre and the Anglican Family and Marriage Counselling Service.

MAJOR PROGRAMME ELEMENTS

MAJOR AREAS OF GOALS/OUTCOMES	A. RESIDENT COLLEGE PROGRAMME (40 weeks)	B. PARISHES: NEW, ESTABLISHED, COUNTRY (22 weeks total)	C. HOSPITALS (8 weeks total)	D. ANGLICAN HEALTH AND WELFARE E. SPECIALIST MINISTRIES (5 weeks total)	F. CHURCH SCHOOLS (2 weeks)	G. SYNOD (3 days)
1. DEVOTION, CORPORATE WORSHIP, PRIVATE PRAYER	<ul style="list-style-type: none"> Regular morning worship. Guidance and example of Bishops, Warden, visitors. Tuesday sessions. College Community support. Family sharing. Opportunities for reflection and meditation. 	<ul style="list-style-type: none"> Parish worship. Daily office. New opportunities for intercession. Rector's example and discussion. "Pastoral Services" 	<ul style="list-style-type: none"> Staff worship. Chaplaincy prayer and routine. New opportunities for intercession. Prayer with individual patients. Chaplain's example and discussion. "Pastoral Services" 	<ul style="list-style-type: none"> Staff worship, at some places. New opportunities for intercession. Sharing in crisis and disadvantage. The Church as servant to those outside it. 	<ul style="list-style-type: none"> Staff worship. New opportunities for intercession. Worship in the school. The Church as servant to those outside it. The school as Christian community. 	<ul style="list-style-type: none"> Synod worship. New opportunities for intercession. Debates on spiritual matters.
2. CONTINUATION AND EXTENSION OF STUDIES	<ul style="list-style-type: none"> Teaching and discussion — visitors and warden. Library access. Identification of progress. Regular Bible study. 	<ul style="list-style-type: none"> Rector's theological insights into practical situations. Liaity's theological insights into practical situations. Relevance and potential of P.O.T., in-service programmes and retreats. 	<ul style="list-style-type: none"> "Clinical theology" Disciplined reflection and discussion. Development of insight. Relevance and potential of in-service programmes. 	<ul style="list-style-type: none"> Staff examples, discussions, problems, facilities, solutions, needs. The Gospel and the agency's work. Specialist studies and their relevance. Relationship to wider Church. 	<ul style="list-style-type: none"> Staff examples, discussions, problems, facilities, solutions, needs. The Gospel and the School. Specialist studies and their relevance. Relationship to wider Church. 	<ul style="list-style-type: none"> Critical examination of documents, reports and speeches. Biblical/historical basis of Synod issues. Follow-up reports and studies.
3. TRANSITION FROM ACADEMIC TO PRACTICAL LEARNING	<ul style="list-style-type: none"> Monday seminars. Reflections and discussions, formal and informal. Living in College community. Preaching and liturgical experience. Reflection upon priestly models. Opportunity to grow gradually into new role and identity, supported by peers. 	<ul style="list-style-type: none"> Corporate worship. Relevance of liturgical patterns and rituals. Seasonal parish programmes. Reflection on parish structure and its relevance to congregation, other denominations, wider community. Sermons Visiting, interviewing, counselling. Parish organization — vestry, youth and adult groups. Christian Education, various age groups and settings. Preparation for "Pastoral Services". Experience of Rector and laity — models. Implementation of Parochial Statute. Mutuality of Ministry — Priest and laity. 	<ul style="list-style-type: none"> Development of insight and empathy. Reflection on ministerial role and authority. Insight into crisis, disadvantage, death and bereavement. Relationships — clergy vis-a-vis other professions. Limitations and potentials of chaplaincy. Chaplain as models. Brevity of relationships with most patients. Alternative experience and reflection. 	<ul style="list-style-type: none"> Insight and empathy towards those in crisis and disadvantage. Experience social commitment of Church. Explore perspectives of lay workers. The place of specialist ministries within Church. Theological base of various programmes. Experience of chaplains, clients and staff-models. 	<ul style="list-style-type: none"> Needs of staff and students. Actual and potential faith in students. Limitations and potential of chaplaincy. Experience of chaplains, staff, students. Implement teaching programme — practical skills for teaching. Involvement in programme planning. Rationale for a Church school. Class-room experience — exercising authority etc. Relationship — clergy vis-a-vis teaching profession. 	<ul style="list-style-type: none"> Corporate nature of all ministries at Synod. Procedures: their rationale; personal involvement. Wide range of models among clergy and laity.
4. MINISTERIAL SKILLS						
5. PROFESSIONAL IDENTITY						
6. MUTUAL UNDERSTANDING & GROWTH IN SENSITIVITY	<ul style="list-style-type: none"> Morning worship. Monday seminars. Visitors Tuesday sessions. "Living Together" week. College community life, meals. Tuesday sessions etc. Diocesan policies in pastoral "problems". Retreats Sharing news and placement experiences. 	<ul style="list-style-type: none"> Parish worship. Diocesan seasonal rhythms. Rector's calling and career as a priest-model. Parish's place in diocesan structure. Relevance of other diocesan agencies. Parish budget — financial support of and by Diocese. Deanery meetings and activities. 	<ul style="list-style-type: none"> Staff worship. Fellowship with chaplaincy team and other chaplaincy trainees. Referrals between parish and hospital. Diocesan support for chaplains. Lay support groups. 	<ul style="list-style-type: none"> Staff worship (some agencies). Place of agency in Diocesan structure (finance, statutes, support groups) Range of professional contributions. 	<ul style="list-style-type: none"> Range of staff and students. Diocesan statute — basis and stipulations. Church as source of finance and services. Referrals and other interaction with parishes. School council — composition and function. 	<ul style="list-style-type: none"> Diocesan decision-making processes. Diocesan committees and organization. Representative nature of Synod structures.
7. DIOCESAN COMMUNITY AND FELLOWSHIP						
8. KNOWLEDGE OF DIOCESAN ACTIVITIES AND SUPPORTS						

5. Specialist Ministries

To visit and explore the work at each of the following:

- Mission to Seamen
- Swanleigh Hostel
- I.T.I.M. chaplaincy
- University chaplaincy
- Fremantle Prison
- Service chaplaincy

6. New Area Parish

- a. Preaching three sermons during the placement. (Dates and services for these to be determined at the beginning of the placement.)
- b. Involvement in and shared responsibility for part of the Confirmation preparation (if possible).
- c. A maximum of eight periods per week school teaching.
- d. Visiting to be specific as well as more general "outreach". To include the following types:—
 - grief (funeral follow-up, etc.) if possible.
 - Baptism (enquiry, preparation)
 - "difficult" person (with Rector)
- e. One evening to be spent visiting per week — this should be pre-arranged visiting.
- f. Accompany the Rector to at least one funeral and conduct at least two funerals (if possible).
- g. Attendance at Vestry, Youth Groups, Adult Groups: (Though not to be given direct responsibility.)
- h. Assist at two weddings including some involvement in the preparation (if possible).
- i. To accompany the Rector in the administration of the Holy Communion to the sick — in both private homes and hospitals.
- j. To attend one Deanery meeting and/or conference.
- k. To assist in the preparation of Sunday worship.
- l. The Deacon should say Evensong each day with the Rector (if possible).

The normal expectation is that a deacon will work for a total of two or three evenings per week in the parish. Preparation and writing of reports will be done mostly on the "parish" days.

7. Evaluation

This time to be spent at the College making a thorough evaluation and review of the course (including written evaluation) leading into a retreat and preparation for ordination to the Priesthood.

EVALUATION PROCEDURES

The Course has been subjected to continuing evaluation, especially by the deacons involved. Opportunity for this is provided by the Tuesday discussion/reflection session as well as written evaluations required after each placement and once per term on the Monday seminars. Supervising Rectors and Chaplains are encouraged to discuss the placement with the deacon at least once per week. At the end of each placement the supervising Rector/Chaplain submits an assessment form. The deacon submits the same form as self-assessment. The assessment form used is designed to make some measure of the deacons performance in terms of the aims of the course as outlined above. This process of continuing assessment gives some indication of a deacon's strengths and weaknesses. Placements and course can be adjusted to take account of these and the eventual appointment to a curacy can be made with clearer understanding of the style of ministry most suited to the deacon.

COMMITTEE

The Archbishop
The Rt. Revd. M.B. Challen
The Rt. Revd. J.V.K. Cornish
The Revd. Canon J.C.H. Abraham
The Revd. K. McIntyre
Mr. E.T. Styles
The Revd. J.W. Forsyth

The Course is under the direction of the Warden, the Revd. John Forsyth.

The 1981 Course

Students —

Rodney James Corby, B.A., Th.Dip.
Paul Prabakaran Isaac
Ronald Angus Fancourt McDonald, Th.Dip.
Anthony Murray-Feist, Th.Dip.

MONDAY SEMINARS

Normally the seminar is from 11.00 — 12.30pm

FEBRUARY 16	INTRODUCTORY THE REVD J. FORSYTH AND THE REVD I. MACKIE	
FEBRUARY 23	MINISTRY WITH CHILDREN (PART 1) MRS J. NEAL	ESTABLISHED SUBURBAN PARISH
MARCH 2	LABOUR DAY HOLIDAY	
MARCH 9	SOCIAL PROFILE OF A PARISH THE RT REVD M.B. CHALLEN	
MARCH 16	MUSIC IN LITURGY THE REVD S. GOOD	
MARCH 23	CHRISTIAN EDUCATION AN OVERVIEW THE REVD A. BOLT	
MARCH 30	MINISTRY TO GOVT SCHOOLS OF WA MRS M. WILLIAMS	
APRIL 6	MINISTRY OF THE WRITTEN WORD CANON R. EDWARDS DESIGN AND DISPLAY MR G. QUARTLY	
APRIL 7	THE COMMONWEALTH MARRIAGE ACT MR D. STOCKINS	
APRIL 13	CHRISTIAN EDUCATION — RESOURCE MATERIALS BR DON SIEBERT	
APRIL 20	EASTER MONDAY HOLIDAY	
APRIL 27	ANZAC DAY HOLIDAY	
MAY 4	YOUTH MISSION MRS M. MUNRO AND THE REVD PAUL HUME	PSYCHIATRIC HOSPITAL
MAY 11	VARIETIES OF CHURCH MUSIC THE REVD E. WITHAM	
MAY 18	THE NEW RELIGIOUS EDUCATION CURRICULUM THE REVD DR. P. WELLOCK	
MAY 25	MINISTRY TO THE BEREAVED AND DYING CANON R. BRADLEY	
JUNE 8	FUNERALS AND UNDERTAKERS MR K. CHIPPER	ANGLICAN HEALTH AND WELFARE SERVICES
JUNE 15	MINISTRY WITH CHILDREN (PART II) MRS J. NEAL	
JUNE 22	A THEOLOGICAL ACCOUNT OF THE PARISH — CANON J. ABRAHAM 3.30pm STEWARDSHIP MR L. WATERS	

JUNE 29 JUNE 30	A SESSION WITH THE ARCHBISHOP	GENERAL HOSPITAL
JULY 6	MINISTRY TO THE AGED THE REVD L. GOODE	
JULY 13	CHURCH MANAGEMENT MR J. MORRISS	
JULY 20	MINISTRY WITHIN CHURCH SCHOOLS MR C. ELLIS	CHURCH SCHOOLS
JULY 27	CHURCH SCHOOLS	
AUGUST 3	CHURCH MISSIONS AND THE MISSION OF THE CHURCH THE REVD A. JOHN	COUNTRY PARISH
AUGUST 10	COUNTRY PARISH	
AUGUST 17	COUNSELLING COURSE	
AUGUST 24	PREPARING FOR CONFIRMATION REVD K. BROADBENT AND MR E. STYLES	SPECIALIST MINISTRIES
AUGUST 31	HOLIDAYS	
SEPTEMBER 7	HOLIDAYS	
SEPTEMBER 14	HOLIDAYS	
TUESDAY SEPTEMBER 22	EVANGELISM CANON DOUGLAS WEBSTER (WHOLE MORNING)	NEW AREA SUBURBAN PARISH
SEPTEMBER 28	SYNOD AND BUSINESS MATTERS MR B. BILLINGHAM	
OCTOBER 5	QUEEN'S BIRTHDAY HOLIDAY	
OCTOBER 12	SYNOD	
OCTOBER 19	SUNDAY WORSHIP THE VEN B. KYME	
OCTOBER 20	THE ECUMENICAL SCENE CANON A. DUTTON	
OCTOBER 26	PROFESSIONAL STANDARDS IN THE ORDAINED MINISTRY CANON E. DONCASTER AND THE REVD K. McINTRYE	
NOVEMBER 2	THE CATHEDRAL AND ITS MINISTRY THE VERY REVD D. ROBARTS	

NOVEMBER 9	BAPTISM PREPARATION PANEL DISCUSSION	NEW AREA SUBURBAN PARISH
NOVEMBER 16	THE ORDAINED MAN'S DEVOTIONAL LIFE THE REVD M. PENNINGTON	
NOVEMBER 23	EVALUATION AND PLANNING SOCIAL PROFILE OF A PARISH — EVALUATION THE RT REVD M.B. CHALLEN	
NOVEMBER 30	RETREAT AND ORDINATION ON 6TH DECEMBER	

APPENDIX 8

**Vision Statement & Role of the
Congregation with TEAM Leaders
from Perth Diocese Ministering
Communities handbook**



Section 2.

The Vision

We are recovering our
biblical roots.

As a church we are pursuing the vision of recapturing our biblical roots through a process of recognising, owning and then endorsing for community enrichment the gifts that we have as the people of God. The model for this comes from the Book of the Acts of the Apostles (Ch. 6) where, as need arose, community members were set apart for ministry in order that the Apostles could be released for their work. The Holy Spirit called forth ministers from the worshipping community in order that the fledgling church could continue to grow.

The church in this diocese has come to realise that if we are to reverse our declining church membership and grow in effectiveness, we too must act in a way that will encourage and foster greater participation in our faith. Our vision is that this will be best achieved through the intentional use of the gifts that God has given each one of us.

The Vision:

To develop ministering communities

We are the body of Christ, his Spirit is with us, and we as a community of faith are being invited to live our faith as a *community of ministers*. Ministry is the task of the whole congregation.

HANDBOOK REVISED:
Friday, December 20,

In order for this vision of a *community of ministers* to come into being certain fundamental events must happen. We have to:

- Recognise that it is foundational to our decision to follow Jesus, that we are all called into obedient service in God's Kingdom.
- Realise that we all have God given gifts to offer to our worshipping and wider communities.
- Undertake to recognise, value, endorse and ultimately support those people whom God has gifted for leadership in ministry.
- Decide as a parish or church community to become a more effective church through the ministries of hospitality, worship leadership, outreach, education and care.

**T.E.A.M. is an integral part of
the Vision**

An integral part of the realisation of this vision is the idea of **Teach Each A Ministry** (referred to in the rest of the *Handbook* as **T.E.A.M.**) within each parish and locality. T.E.A.M. is based upon people who are committed to leadership in ministry and the enabling of our communities more effectively to reach out to others.

Initially in Rural Parishes there were four T.E.A.M. leaders:

- A Local Priest.
- A Local Deacon.
- A Local Pastoral Care Co-ordinator.
- A Local Education Co-ordinator.

The roles of T.E.A.M. leaders are described in more detail in Section 5.

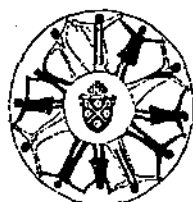
In metropolitan parishes the leadership roles will be more diverse, reflecting the variety of contexts in which the parishes are located.

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Examples of new leadership roles are:

- Spirituality Co-ordinator
- Worship Co-ordinator
- Mission Co-ordinator

The principle of leadership as enabling others to minister will apply in whatever roles are identified.



Section 5.

Role of the Congregation with T.E.A.M. Leaders

This section describes the roles and expectations of the Congregation and of each of the T.E.A.M. leaders.

The Parish Priest and the people in the six ministry roles are the ministry leadership.

There are potentially up to seven T.E.A.M. leaders - the Local Priest, the Local Deacon, the Pastoral Care Co-ordinator, and the Education Co-ordinator, the Spirituality Co-ordinator, the Worship Co-ordinator, the Mission Co-ordinator. The Parish Priest is also part of the leadership where there is parallel development.

The *primary role* of each of these positions people is to be a member of the leadership group. Ministry is a co-operative effort between the leaders, in conjunction with the congregation.

T.E.A.M. leaders elect a convener.

The Regional Bishop will designate a convener from amongst the members who will call and lead group meetings.

Leaders are responsible for their ministry to the Parish Priest or Area Dean, and ultimately to the Regional Bishop.

HANDBOOK REVISED:
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1. The Congregation

The primary role of the congregation is energetically to live out being the Christian church in the local community.

Ministry is the task and role of every member of the congregation - it must not be confined to the Parish Priest or T.E.A.M. leaders. The congregation is a *community of ministers*, rather than a community gathered around a minister.

**The Congregation: a
community of ministers.**

The role of the congregation includes:

- welcoming new members
- assisting in preparation for baptisms and marriages
- sharing the Christian Faith in the most appropriate ways
- encouraging members to be more effective in their ministries amongst family, friends, and in the community
- taking responsibility to further their own spiritual growth.

See also Section 6.2.

**The Local Priest: minister of
Word and Sacrament and
enables worship.**

2A. The Local Priest in the Country Region

The primary role is to be the minister of Word and Sacrament, and to be a person who enables community worship. The role includes:

- leading the congregation in Sunday Worship
- presiding at the Eucharist
- administering the Sacraments, and leading the pastoral services
- preaching.

The Local Priest may:

- convene a local worship committee
- co-ordinate training of intercessors, readers and others with ministries related to worship.

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2B. The Local Priest in the Metropolitan Region

Anglican communities in the metropolitan area are currently gathered together by a university educated and professionally trained Diocesan Stipendiary Priest.

At the time of the writing of this document, local priests such as those in country Western Australia were not engaged in ministry in Perth. However, there is no reason why such local non-stipendiary priestly ministry will not develop in the future. A local priest, identified from within a local Anglican community and trained within the TEAM program, would be ordained with the intention that the person would work in a ministry team led by a stipendiary priest.

Such a need would emerge in a highly populous or large geographic area where multiple worshipping congregations are meeting within a single parish. This could occur, for example, where an Anglican community was numerically large, with 3 or 4 different worship services every week; or where there were "remote" sub-communities being served such as in retirement villages.

The Local Deacon:
serves in the
community

3. The Local Deacon

The primary role is to be a bridge between the local community and the church, a person who serves.

The role includes:

- modelling the Christian life to the community
- making connections between church and community
- connecting with disadvantaged people and those on the margins of the community.

The Local Deacon may:

- provide advocacy
- befriend marginalised groups, such as the Aboriginal community, or refugees
- develop with the local congregation appropriate serving ministries.

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The Pastoral Care Co-ordinator: caring and visiting ministries.

4. The Pastoral Care Co-ordinator

The primary role is to lead and encourage caring and visiting ministries, which are the practical extension of Christ's healing love.

The role includes:

- forming and co-ordinating a Pastoral Care Group which ministers to the various needs within and outside the congregation
- ensuring congregations celebrate Pastoral Care Sunday, where an opportunity is given for parishioners to revise membership of the Pastoral Care Group
- informing parishioners of, and co-ordinating opportunities for, ongoing skills development for pastoral care.

The Pastoral Care Co-ordinator may:

- organise various workshops
- discern needs within the community to which the congregation might respond with care and service.

5. The Education Co-ordinator

The Education Co-ordinator: leads and encourages education for all age groups.

The primary role is to lead and encourage Christian education for all age groups.

The role includes:

- working with other T.E.A.M. leaders to help form the congregation into a *ministering community*
- rehearsing the Vision of Becoming Ministering Communities
- raising awareness of the Christian faith in the community
- being aware of the resources available for education
- attending education-related training days, as offered by the Diocese
- facilitating home groups and Bible Studies
- arranging workshops.

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T.E.A.M. leaders are helped in their tasks by training, supervision, and congregational support.

The Education Co-ordinator may:

- run information evenings
- provide resources for home groups and Bible Studies
- be involved in Christian Education in schools.
- develop and resource ministries with children.

T.E.A.M. leaders are enabled in their tasks through training and ongoing supervision, with support from their congregation.

6. The Spirituality Co-ordinator

The primary role is to facilitate a deepening Christian spirituality among congregational members. The role includes:

- Working with other TEAM leaders to help form the congregation into a ministering community.
- Reflecting on the developing nature of Australian spirituality and the contribution of contemporary Christian Spirituality.
- Forging communication links between the church and the diverse array of spiritualities in the surrounding society.
- Encouraging people to take their personal religious and spiritual experience seriously and to reflect critically on it.
- Keep the prophetic and justice implications of spiritual experience before people's eyes.

The Spirituality Co-ordinator may:

- Co-ordinate courses on various aspects of spirituality.
- Be a spiritual director of others.
- Assist people with midlife and other important life transitions.

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7. The Worship Co-ordinator

The primary role is to provide creative and practical co-ordinating support to the priest and worship team in developing various kinds of worship.

- Calling together a team of people, including readers; intercessors; musicians; dramatists and artists to develop jointly creative and engaging worship.
- Stay up to date on developments in liturgical theology and practice.
- Research liturgy ideas (eg internet) and propose ideas to the priest and worship team.

The Worship Co-ordinator may:

- Conduct training courses for readers and intercessors.
- Source new music for worship.
- Make suggestions on aesthetics of worship space.

8. The Mission Co-ordinator

The primary role is to oversee activities of the community which make a direct missional interface between the church and the broader community on a daily basis. The role includes:

- Co-ordinating the various interface/entry point activities of the church (other than those falling under other teams).
- Develop ways of recognising, enhancing and supporting the missional nature of the voluntary and paid work being undertaken by members of the church community.
- Seek opportunities for closer co-operation and collaboration between parish and Anglican agencies (e.g. Anglicare; Parkerville; Anglican Homes; Anglican schools) and between parish and local secular service providers.

The Mission Co-ordinator may:

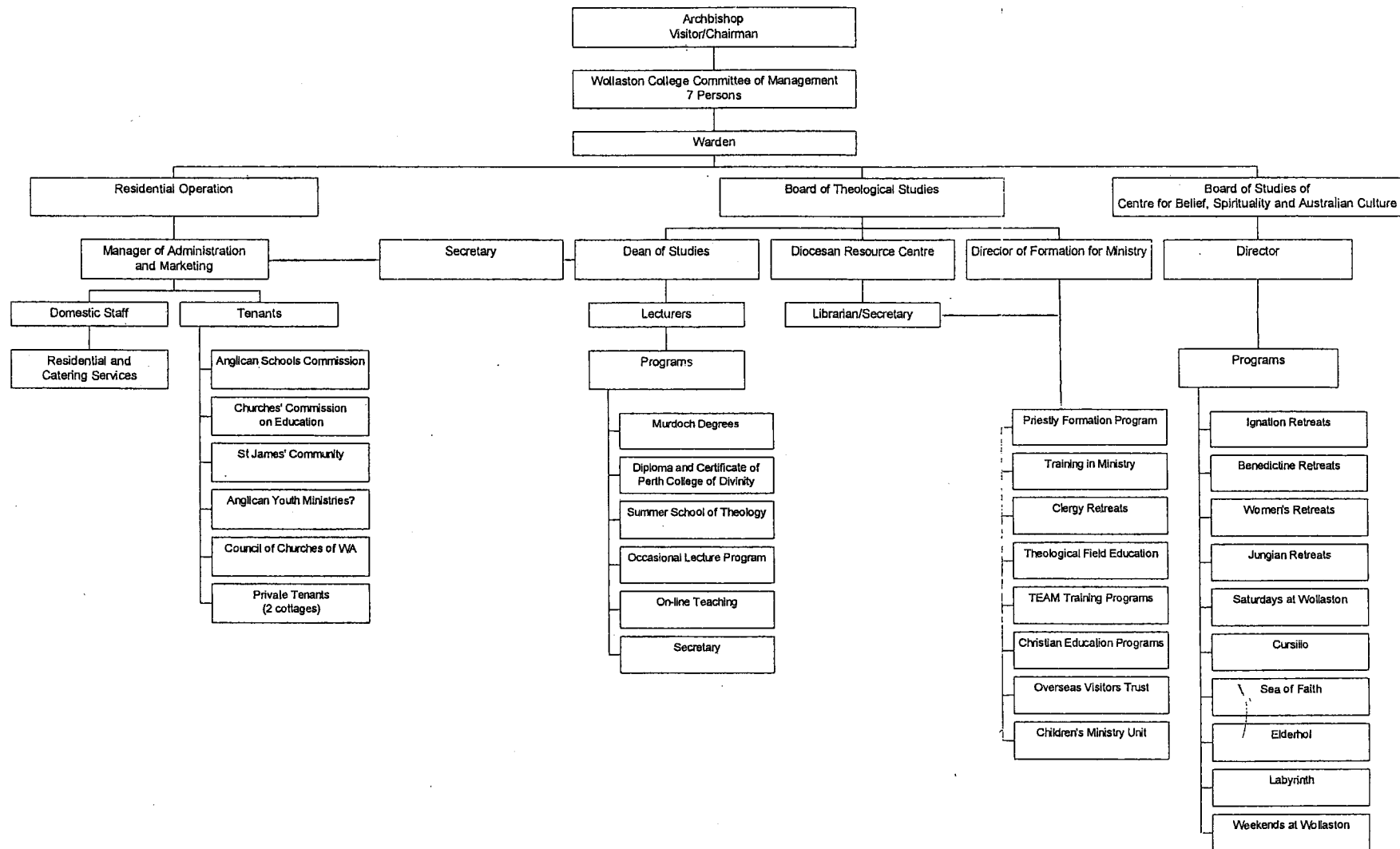
- Act as a consultant to other teams to help them to develop outwardly focussed goals and programs.
- Conduct training courses for the church community on "being a witness to Christ."

APPENDIX 9

Wollaston Theological College - Administrative Structure

Wollaston Theological College

Administrative Structure following revised Statute of 2001



19/12/02